

1746
Melampus,
A POEM
In Four Books,
WITH NOTES.

by the late

Gloster. Ridley, D. D.

K



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INTRODUCTION.

IT is now many years ago that I first read *Spenser*.

On returning it to the Friend who lent it me, I accompanied it with an imitation of about fifteen descriptive Stanzas, as the strongest mode of expressing how much I had been delighted with that Poet. These Stanzas appeared as a fragment of a Canto unfinished, which drew on me the solicitation of my Friend to go on with it. I complied with some reluctance; but to shorten my task, I crowded many events into the last Stanza, as the subject of a second

a

part;

part; necessary indeed to give a conclusion to the plan, such as it was, but thrown together there on purpose to avoid the trouble of writing any more. The fine I paid for my indolence was the undertaking the second part, in consequence of more importunities than I could find in my heart to refuse. However, to make some atonement for the unmeaningness of the first, I resolved at least to be more instructive in the second:

—— and turn the tuneful art
From sounds to things, from fancy to the heart. *Pope.*

As the first part, begun in idleness, without any scheme or plan, happened in the turning of the wheel to come out a kind of *Heathen Paradise Lost*, that, with the general plan mentioned in the last Stanza, determined the subject of This to be the *Heathen Paradise Regained*; in which I have endeavoured to shew what lights and hopes the world enjoyed in this point before the GREAT RESTORER was born. A view that will open to the source of the Pagan Superstitions and Idolatries; and in some measure clear the confusion with which at present they seem perplexed;

perplexed; and at the same time prove a considerable confirmation of the Truths of Christianity.

For the purpose of exhibiting this view, I have taken my point of time about 150 years before the *Trojan* war, when we may suppose the reason of the Institutions which were followed, was not entirely lost; yet when the corruptions of them were beginning to appear, so as to give a view of both together, in the Institutions and Instructions discoverable in the **RELIGIOUS GROVES**. The scene is laid in *Greece*, whose Inhabitants confessedly borrowed their Religious Rites from *Ægypt* and the East, and built their own Fables on the Traditions they received from thence. The Instructor made choice of is **MELAMPUS**, the son of *Amythaon*, an experienced Philosopher, who travelled into *Ægypt*, and imported from thence into *Greece* their Theology. He is celebrated for having restored the Daughters of *Proetus* to a sound mind, at a fountain near *Nonacris* in *Arcadia*. One of these he afterwards married, and had in dowry with her part of

iv INTRODUCTION.

the kingdom of *Argos*; and from him descended a long line of prophets and instructors.

Among the fables recorded of him, it is said, that he understood and could imitate the voices of all kinds of animals and reptiles; and that he once saved himself, when in prison, by casually overhearing a conference of worms, who had almost eaten through a beam that was just ready to fall upon him. This might solve the difficulty (if allegory needed such a solution) of our Philosopher's conversation with *Elfenor* before his being humanized, when considered as the offspring of a worm. But although I was led to represent him as such, to connect the second with the first part, yet it is a Fairy or Elfin worm, which, though composed of beastly parts, like the Pagan Satyrs, was yet endued with human abilities; indeed a Man, which *Job* tells us *is a worm, and the Son of Man which is a worm.* Chap. XXV. 6. and who is described by *Homer*, as *χαμαὶ ἐρχόμενος, a reptile creeping out of the earth.*

As

I N T R O D U C T I O N. v

As to the dress of the Poem, I am unluckily confined to the metre of *Spenser*, having written the first part more avowedly in imitation of him. But when I was prevailed upon to set about a second part, and found the plan I had made choice of could not be finished in less than Four Cantoes, for fear of disgusting the Reader (whose indulgence I shall so much need), I dropped, by degrees, in the progress of the Poem, the antique style and obsolete words of *Spenser*; and only keeping to his metre, (which has proved an ample punishment for having once idly attempted to play with it) have thrown it into more modern language and numbers.

It is needless to say why I have delayed the publication of this Poem. But if it be judged necessary to give a reason, beside my own diffidence of it, the notes were wanting. These I had no leisure to collect, being employed by my superiors in other services that more immediately required my diligence.

If the Poem has the good fortune to appear at all like an Original, yet the Notes will prove it to be but

a mere translation. However, they were due to the Reader as an Explanation; and to myself, to answer the purpose I intended, of being a confirmation, from Pagans, of the Christian Religion.

When I was previously to the present part, and found the plan I had made choice of could not be finished in less than Four Cantos, for fear of disgusting the Reader (whose indulgence I shall so much need), I dropped, by degrees, in the progress of the Poem, the antique style and obsolete words of Spenser; and only keeping to his metre, (which has proved an ample punishment for having once idly attempted to play with it) have thrown it into more modern language and numbers.

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ADVER-

ADVERTISEMENT

By the EDITOR.

TO the account which the Author has given of the occasional advances of his work, it is necessary to add, that he probably still delayed the publication, in hope of making it gradually better, and that, if his life had been continued, both the Poem and the Notes would have received improvement. But Death, which so often intrudes between purpose and performance, has intercepted the completion of Melampus. It is hoped however that the verses of a man whose time was much absorbed by different studies, will not be too rigorously examined, and that he may be allowed to slumber sometimes over an imperfect stanza, whose attention was constant to the calls of piety, and whose vigilance was always on the watch to defend the church against the Latitudinarian on one hand, and the Papist on the other.

The

The Poem of Psyche, though it had been published before, is now reprinted, because the second part must have seemed abrupt and dismembered without the first.

It should be added, that among the illustrations of Melampus are some references to the pages of books, without notice of their respective editions. This defect in Dr. Ridley's Manuscript was in great measure irremediable. The particular copies of classical and critical works employed by him could not always be successfully traced; his hand-writing was not wholly free from perplexities; and here and there an authority appealed to in his text was deficient in his commentary. The proof-sheets likewise were occasionally corrected where several of the pieces quoted were beyond the editor's reach; so that, in a few instances, he was reduced to the necessity of seeking assistance from the most dangerous of all auxiliaries, conjecture. Mistakes, therefore, of his own introduction may have greater need of apology, than such as must be imputed to the unfinished state in which the author left his performance.

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P S Y C H E:

O R,

THE GREAT METAMORPHOSIS.

A P O E M.

WRITTEN IN IMITATION OF SPENSER.

B

P. S. Y. C. H. E.

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THE GREAT METAMORPHOSIS

A. P. O. M.

UNITED BY IMITATION OF SPENSE

P S Y C H E :

O R,

THE GREAT METAMORPHOSIS.

I.

WHERE early *Phæbus* sheds his milder beams,
The happy gardens of *Adonis* lay :

There TIME, well pleas'd to wonne, a youth beseems.

Ne yet his wings were fledg'd, ne locks were grey ;

Round him in sweet accord the Seasons play

With fruites and blossoms meint, in goodly gree ;

And dancing hand in hand rejoyce the lea.

Sick gardens now no mortal wight can see,

Ne mote they in my simple verse describen be.

B 2

II. The

II.

The temper'd clime full many a tree affords ;

Those many trees blush forth with ripen'd fruit ;

The blushing fruit to feast invites the birds ;

The birds with plenteous feasts their strength recruite :

And warble songs more sweet than shepherd's flute.

The gentle stream that roll'd the stones among,

Charm'd with the place, almost forgot its suite ;

But list'ning and responding to the song,

Loit'ring, and winding often, murmured along.

III.

Here *Panacea*, here *Nepenthe* grew,

Here *Polygon*, and each ambrosial weed ;

Whose vertues could decayed health renew,

And, answering exhausted nature's need,

Mote each a mortal to immortal feed.

Here lives *Adonis* in unfading youth ;

Celestial *Venus* grants him that rich meed,

And him successive evermore renew'th,

In recompence for all his faithful love and truth.

IV. Not

IV.

Not she, I ween, the wanton queen of love,
 All buxom as the waves from whence she rose,
 With her twin sons, who idly round her rove,
 One *Eros* hight, the other *Anteros* ;
 Albeit brothers, different as foes :
 This fated, fullen, apt for bickermment ;
 That hungry, eager, fit for derring-does.
 That flies before, with scorching flames ybrent ;
 This foll'wing douts those flames with peevish discontent.

V.

Celestial *Venus* does such ribaulds shun,
 Ne dare they in her purlues to be seen ;
 But *Cupid's* torch, fair mother's fairest son,
 Shines with a steady unconfuming sheen ;
 Not fierce, yet bright, coldness and rage between.
 The backs of lyons fellowest he strod ;
 And lyons tamely did themselves amene ;
 On nature's wild full sov'reignly he rod ;
 Wild natures, chang'd, confes'd the mild puissant god.

VI.

A beauteous Fay, or heav'n-descended spright,
 Sprung from her fire, withouten female's aid,
 (As erst *Minerva* did) and *Psyche* hight,
 In that inclosure happy sojourn made.
 No art some heel'd uncomelyness betray'd,
 But Nature wrought her many-colour'd stole;
 Ne tarnish'd like an *Æthiopian* maid,
 Scorch'd with the furs that ore her beauties roll;
 Ne faded like the dames who bleach beneath the Pole,

VII.

Nor shame, nor pride of borrow'd substance wrought
 Her gay embroidery and ornament:
 But she who gave the gilded insect's coat
 Spun the soft filk, and spread the various teint:
 The gilded insect's colours yet were feint
 To those which nature for this fairy wove.
 Our grannams thus with diff'rent dies besprent,
 Adorn'd in naked majesty the grove,
 Charm'd our great fires, and warm'd our frozen clime to
 love.

VIII. On

VIII.

On either side, and all adown her back,
 With many a ring at equal distance plac'd,
 Contrary to the rest, was heben black,
 With shades of green, quick changing as she pass'd;
 All were on ground-work of bright gold orecaft.
 The black gave livelood to the greenish hue,
 The green still deep'd the heben ore it lac'd;
 The gold, that peep'd atween and then withdrew,
 Gave lustre to them both, and charm'd the wond'ring view.

IX.

It seem'd like arras, wrought with cunning skill,
 Where kindly meddle colours, light, and shade :
 Here flows the flood; there rising wood or hill
 Breaks off its course; gay verdure dies the mead.
 The stream, depeinten by the glitt'rand braid,
 Among the hills now winding seems to hide :
 Now shines unlook'd for through the op'ning glade,
 Now in full torrent pours its golden tyde;
 Hills, woods, and meads refresh'd, rejoicing by its side.

X. Her

X.

Her *Cupid* lov'd, whom *Psyche* lov'd again.

He, like her parent and her belamour,

Sought how she mote in sickness remain,

From all malengine safe, and evil flour.

"Go, tender coffer, said he, forray ore

"These walks and lawnds; thine all these buffets are;

"Thine every shrub, thine every fruite and flower:

"But oh! I charge thee, love, the rose forbear;

"For prickles sharp do arm the dangerous rosiere.

XI.

"Prickles will pain, and pain will banish love:

"I charge thee, *Psyche*, then the rose forbear.

"When faint and sick, thy languors to remove,

"To yon ambrosial shrubs and plants repair;

"Thou weetest not what med'cines in them are:

"What wonders follow their repeated use

"Note thy weak sense conceive, should I declare;

"Their labour'd balm, and well-concocted juice,

"New life, new forms, new thews, new joys, new worlds

"produce.

XII. "Thy

XII.

- "Thy term of tryal past with constancy,
 "That wimpling slough shall fall like filth away;
 "On pinions broad, uplifted to the skie,
 "Thou shalt, astert, thy stranger self survey.
 "Together, *Psyche*, will we climb and play;
 "Together wander through the fields of air,
 "Beyond where suns and moons mete night and day.
 "I charge thee, O my love, the rose forbear,
 "If thou wouldst scathe avoid. *Psyche*, forewarn'd, beware!"

XIII.

- "How sweet thy words to my enchanted ear!
 (With grateful, modest confidence she said)
 "If *Cupid* speak, I could for ever hear:
 "Trust me, my love, thou shalt be well obey'd.
 "What rich purveyance for me hast thou made,
 "The prickly rose alone denied! the rest
 "In full indulgence giv'n! 'twere to upbraid
 "To doubt compliance with this one request:
 "How small, and yet how kind, *Cupid*, is thy behest!

XIV.

"And is that kindness made an argument?"

"To raise me still to higher scenes of bliss?"

"Is the acceptance of thy goodness meant?"

"Merit in me for farther happiness?"

"No merit and no argument, I wish,

"Is there besides in me unworthy maid:"

"Thy gift the very love I bear thee is."

"Trust me, my love, thou shalt be well obey'd;

"To doubt compliance here, *Cupid*, were to upbraid."

XV.

Withouten counterfeits thus she spoke;

Unweeting of her frailty. Light uprose

Cupid on easy wing: yet tender look,

And oft reverted eye on her bestows;

Fearful, but not distrustful of her vows.

And mild regards she back reflects on him:

'With aching eye pursues him as he goes;

With aching heart marks each diminish'd limb;

'Till indistinct, diffus'd, and lost in air he seem.

XVI. He

XVI.

He went to set the watches of the east,
 That none mote rush in with the tyde of wind :
 He went to *Venus* to make fond request
 From fleshly ferm to loosen *Psyche's* mind,
 And her eftsoons transmew. She forlore pin'd;
 And mov'd for solace to the glassy lake,
 To view the charms that had his heart entwin'd.
 She saw, and blush'd, and smil'd; then inly spake:
 "These charms I cannot chuse but love, for *Cupid's* sake."

XVII.

But sea-born *Venus* 'gan with envy stir
 At brute of their great happiness; and fought
 How she mote wreak her spight: then call'd to her
 Her sons, and op'd what rankled in her thought;
 Asking who'd venture ore the mounds to vau't
 To breed them scathe unwares; to damp the joy
 Of blisful *Venus*, or to bring to nought
 The liefest purpose of her dearling boy,
 Or urge them both their minion *Psyche* to destroy.

XVIII.

Eros recul'd, and noul'd the work atchieve.

"Bold is th' attempt, said he, averse from love:

"If love inspires I could derreign to reave

"His spear from *Mars*, his levin-brond from *Jove*."

Him *Anteros*, snob'd furly. "Gallefs dove!

"Than love's, spight's mightier prowefs understond:

"If spight inspires I dare all dangers prove:

"And if successful, stand the levin-brond,

"When hurlen angry forth from *Jove's* avenging hond."

XIX.

He said, and deftly t'wards the gardens flew;

Horribly smiling at his foul emprise.

When, nearer still and nearer as he drew,

Unfufferable brightness wounds his eyes

Forth beaming from the crystal walls; he tries

Arrear to move, averted from the blaze.

But now no longer the pure æther buoys

His grosser body's disproportion'd peaze;

Down drops, plumb from his tow'ring path, the treachor
base.

XX.

So ore *Avernas*, or the *Lucrine* lake,
 The wistless bird pursues his purpos'd flight:
 Whether by vapours noy'd that thenceforth break,
 Or else deserted by an air too light,
 Down tumbles the fowl headlong from his height.
 So *Anteros* astonied fell to ground,
 Provok'd, but not accoid at his straunge plight.
 He rose, and wending coasts it round and round
 To find unguarded pass, hopeless to leap the mound.

XXI.

As on the margin of a stream he stood,
 Slow rolling from that paradise within,
 A snake's out-case untenanted he view'd:
 Seizing the spoil, albeit it worthless been,
 He darts himself into the vacant skin.
 In borrow'd gear, th' exulting Iosel glides,
 Whose faded hues with joy flush bright again;
 Triumphant ore the buoyant flood he rides;
 And shoots th' important gulph, borne on the gentle tydes.

XXII. So

XXII.

So shone the brazen gates of *Babylon*;
 Armies in vain her muniments assail:
 So strong, no engines could them batter down;
 So high, no ladders could the ramparts scale;
 So flank'd with tow'rs, besiegers n'ote avail;
 So wide, sufficient harvests they enclose:
 But where might yields, there stratagems prevail.
 Faithless *Euphrates* through the city flows,
 And through his channel pours the unexpected foes.

XXIII.

He sails along in many a wanton spire;
 Now floats at length, now proudly rears his crest:
 His sparkling eyes and scales, instinct with fire,
 With splendour as he moves, the waves ore keft:
 And the waves gleam beneath his flaming breast.
 As through the battle, set in full array,
 When the sun walks in radiant brightness dress'd;
 His beams that on the burnish'd helmets play,
 The burnish'd helms reflect, and spread unusual day.

XXIV. So

XXIV.

So on he fares, and stately wreathes about,

In semblance like a seraph glowing bright;

But without terror flash'd his lightning out,

More to be wonder'd at, than to affright.

The backward stream soon led the masker right

To the broad lake, where hanging o'er the flood

(Narcissus like, enamour'd with the sight

Of his own beauties) the fond *Psyche* stood,

To mitigate the pains of lonely widowhood.

XXV.

Unken'd of her, he sought th' embroider'd bank;

And through the tangled flourets went aside

To where a rosiere by the river dank,

Luxuriant grew in all its blowing pride,

Not far from *Psyche*: arm'd with scaly hide

He clamb the thorns, which no impression make;

His glitt'ring length, with all its folds untied,

Plays floating o'er the bush; then silence brake,

And thus the nymph, astonish'd at his speech, bespake.

XXVI.

- " O fairest, and most excellent compleat
 " In all perfections, sov'reign queen of nature!
 " The whole creation bowing at thy feet
 " Submissive pays thee homage! wond'rous creature,
 " If aught created thou! for every feature
 " Speaks thee a Goddess issued from the skie;
 " Oh! let not me offend, unbidden waiter,
 " At awful distance gazing thus! But why
 " Should gazing thus offend? or how unbidden I?

XXVII.

- " The sun that wakes those flourets from their beds,
 " Or opes these buds by his soft influence,
 " Is not offended that they peep their heads,
 " And shew they feel his pow'r by their quick sense,
 " Off'ring at his command, their sweet incense;
 " Thus I, drawn here, by thy enliv'ning rays,
 " (Call not intrusion my obedience!)
 " Perforce, yet willing thrall, am come to gaze,
 " To pay my homage meet, and bask in beauty's blaze."

XXVIII.

XXVIII.

Amaz'd she stood, nor could recover soon:
 From contemplation suddenly abraid:
 Starting at speech unusual: yet the tune
 Struck footly on her ear, and concert made
 With her own thoughts. Nor with less pleasure stray'd
 Her eyes delighted o'er his glossy skin;
 Yet frighted at the thorn on which he play'd:
 Pleasure with horror mixt! she hung between
 Suspended; yields, recoils, uncertain where to lin.

XXIX.

At length she spoke: " Reptile, no charms I know
 " Such as you mention: yet whate'er they are,
 " (And nill I lessen what the gods bestow)
 " Their is the gift, and be the tribute their!
 " For them these beauties I improve with care,
 " Intent to them alone from eve to morn.
 " But need me, reptile, whence this wonder rare,
 " That thou hast speech, as if to reason born?
 " And how, unhurt you sport on that forbidden thorn?

D

XXX.

XXX.

"Say, why forbidden thorn? the foe replied:"

"To every reptile, every insect free,

"Has malice harsh to thee alone denied

"The fragrance of the rose enjoy'd by me?"

"—'Twas love, not malice, form'd the kind decree,"

(Half-wroth she cried:) "Thine all these buckets are,

"Thine fruit and flow'r, were *Cupid's* words to me:

"But oh! I charge thee, love, the rose forbear;

"For prickles sharp do arm the dang'rous rosiere.

XXXI.

"Prickles will pain, and pain will banish love:

"I charge thee, *Psyche*, then the rose forbear.

"When faint and sick, thy languors to remove,

"To yon ambrosial shrubs and plants repair;

"Thou weetest not what med'cines in them are:

"What wonders follow their repeated use

"N'ote thy weak sense conceive, should I declare;

"Their labour'd balm, and well-concocted juice,

"New life, new forms, new thews, new joys, new worlds

"produce.

XXXII.

XXXII.

"Thy term of tryal past with constancy,
 "That wimpling slough shall fall like filth away;
 "On pinions broad, uplifted to the skie,
 "Thou shalt, astart, thy stranger self survey.
 "Together, *Psyche*, will we climb and play;
 "Together wander through the fields of air,
 "Beyond where suns and moons mete night and day.
 "I charge thee, O my love, the rose forbear,
 "If thou wouldst scathe avoid. *Psyche*, forewarn'd, beware!"

XXXIII.

Out burst the frannion into open laugh:
 She blush'd and frown'd at his uncivil mirth.
 Then, soften'd to a smile, as hiding half
 What mote offend if boldly utter'd forth,
 He seem'd t' assay to give his answer birth:
 But stopt; and chang'd his smiles to looks of ruth.
 "Is this (quoth he) fit guerdon for thy worth?
 "Does *Cupid* thus impose upon thy youth?
 "Dwells then in heav'n such envy, void of love and truth?"

XXXIV.

"Is this the instance of his tenderness,

"To envy *Psyche* what to worms is given?

"To cut her off from present happiness

"With feign'd reversion of a promis'd heaven?

"By threat'nings false from true enjoyments driven?

"How innocent the thorn to touch, he knows:

"Where are my wounds? or where th'avenging levin?

"How softly blush these colours of the rose!

"How sweet (and div'd into the flow'r) its fragrance flows!"

XXXV.

"Disadvantageous are thy terms of trial;

"No longer, *Psyche*, then the rose forbear.

"What is to recompence the harsh denial,

"But dreams of wand'ring through the fields of air,

"And joys, I know not what, I know not where!

"As eath, on leafy pinions borne the tree

"Mote rush into the skies, and flutter there,

"As thou soar yon, and quit thy due degree:

"Thou for this world wert made; this world was made

"for thee.

XXXVI.

XXXVI.

- "In vain you'd fly to yonder shrubs and plants;
 "Bitter their taste, and worthless their effect:
 "Here is the polychrest for all thy wants;
 "No panacea, like the rose, expect.
 "Mute as my fellow-brutes, as them abject
 "And reasonless was I, till haply woke
 "By tasting of the rose, (O weak neglect
 "In thee the while!) the dawn of sapience broke
 "On my admiring soul, I reason'd, and I spoke.

XXXVII.

- "Nor this the only change; for soon I found
 "The brisker spirits flow in fuller tyde;
 "And more than usual lustre spread around;
 "Such virtue has the rose, in me well tried.
 "But wise, I ween, thy lover has denied
 "Its use to thee; I join him too: beware
 "The dang'rous rose.—For such thy beauty's pride
 "'Twere death to gaze on, if improv'd!—Forbear
 "'To sharp that wit, too keen!—Touch not the rosiere."

XXXVIII.

XXXVIII.

Uncheckt, indulg'd, her growing passions rise:

Wonder, to see him safe, and hear his telling;

Ambition vain, to be more fair and wise;

And rage, at *Cupid's* misconceiv'd false dealing:

Various the gusts, but, all one way impelling,

She plung'd into the bosom of the tree,

And snatch'd the rose, ne dreaded pain or quelling.

Off drops the snake, nor farther staid to see;

But rush'd into the flood, and vanish'd presently.

XXXIX.

Full many a thorn her tender body rent;

Full many a thorn within the wounds remain,

And throbbing cause continual detriment:

While gory drops her dainty form distain.

She wishes her lost innocence again,

And her lost peace, lost charms, lost love to find;

But shame upbraids her with a wish so vain:

Despair succeeded, and aversion blind;

Pain fills her tortur'd sense, and horror clouds her mind.

XL. Her

XL.

Her bleeding, faint, disorder'd, woe-begon,
 Stretcht on the bank beside the fatal thorn,
Venus who came to seek her with her son,
 Beheld. She stop'd: And albe heav'nly born,
 Ruthful of others' woe, began to mourn:
 The loss of *Venus'* smiles sick nature found:
 As frost-nipt drops the bloom, the birds forelorn
 Sit hush'd, the faded sun spreads dimness round;
 The clatt'ring thunders crash, and earthquakes rock the
 ground.

XLI.

Then arming with a killing frown her brow;
 "Die, poor unhappy"—*Cupid* suppliant broke
 Th' unfinish'd sentence; and with dueful bow
 Begg'd her to doff the keenness of her look,
 Which Nature feeling to her center shook.
 "Then how should *Psyche* bear it? Spare the maid;
 "'Tis plain that *Anteros* his spight has wroke:
 "Shall vengeance due to him, on her be laid?
 "Oh! let me run, and reach th' ambrosial balms," he said.

XLII. "Ah.

XLII.

" Ah what would *Cupid* ask?" the queen replies;

" Can all those balms restore her peace again?

" Wouldst thou a wretched life immortalize?

" Wouldst thou protract by potent herbs, her pain?

" Love bids her die: thy cruel wish restrain."—

" Why then (quoth he) in looms of fate were wove

" The lives of those, in long successive train,

" From her to spring, through yon bright tracts to rove?

" Due to the skies, and meant to shine in fields above?

XLIII.

" Say, would thy goodness envy them the light

" Appointed for them, or the good prevent

" Foreseen from them to flow? erasing quite

" The whole creation through avengement?

" One only species from its order rent,

" The whole creation shrivels to a shade."——

" —Better all vanish'd," said she, "than be meint

" In wild confusion; through free will misled,

" And tempted to go wrong from punishment delay'd."

XLIV.

- " Let me that exemplary vengeance bear,"
 (Beniga return'd her amiable son :)
 " Justice on her would lose its aim ; severe
 " In vain, productive of no good ; for none
 " Could by that desolating blow be won.
 " So falls each generous purpose of the will
 " Correct, extinguish'd by abortion :
 " Whence Justice would its own intendments spill ;
 " And cut off Vertue, by the stroke meant Vice to kill.

XLV.

- " Yet lest impunity should forehead give
 " To Vice, in me let guilt adopted find
 " A victim ; here awhile vouchsafe me live
 " Thy proof of justice, mixt with mercy kind !"
 " —Oh ! strange request (quoth she) of pity blind !
 " How should'st thou suffer, who didst ne'er offend ?
 " How canst thou bear to be from me disjoin'd ?
 " To wander here, where Nature 'gins to wend
 " To waste and wilderness, and pleasures have an end ?"

XLVI.

- "You, *Venus*, suffer, (said he) when you strike
 "Not for your own, but others' foul offence:
 "Why not permitted I to do the like,
 "When greater good, I see, will coil from thence?
 "That greater good orepays all punishments;
 "And makes my sufferings, pleasure: if they prove
 "A means to conquer *Anteros*, dispense
 "Healing to *Psyche's* wounds, regain her love,
 "And lead her, with her happy sons, to realms above."

XLVII.

- "To thy intreaties *Psyche's* life I give,
 (Replied th' indulgent mother to her son:)
 "But yet deform'd, and maim'd let her live;
 "Till thou shalt grant a better change foredone:
 "Nor shall that change, but thro' death gates be won.
 "This meed be thine, ore her and hers to reign!
 "Already Nature puts her horrors on:
 "Away!—I to my bow'r of bliss again!
 "Thou to thy task of love, and voluntary pain."

XLVII.

She went, and like a shifted stage, the scene
 Vanish'd at once; th' ambrosial plants were lost;
 The jarring seasons brought on various teen;
 Each fought, each seeking, each by other crost.
 Young spring to summer flies from winter's frost;
 While sweltry summer thirsts for autumn's bowl,
 Which autumn holds to winter; winter tost
 With scorn away, young spring inflames his soul:
 Still craving, never pleas'd, thus round and round they roll.

XLIX.

Th' inclement airs bind up the sluggish soil;
 The sluggish soil the toilsome hand requires;
 Yet thankless pays with sour harsh fruits the toil;
 Ne willing yields, but ragged thorns and briers.
 Birds, birds pursue; as hunger's rage inspires:
 Their sweetest songs are now but songs of woe.
 Here from th' encroaching shore the wave retires:
 There hoarse floods roar; impetuous torrents flow;
 Invade the land, and the scarce harvests overthrow.

Stretcht on the bank estfoons th' inviting form
 Of *Psyche* faded; brac'd up lank and slim,
 Her dwindled body shrank into a worm:
 Her make new-moulded, chang'd in every limb;
 Her colours only left, all pale and dim:
 Doom'd in a caterpillar's shape to lout.
 Her passions ill such worthless thing beseem;
 Pride, rage, and vanity to banish out,
 She creeping crawls, and drags a loathsome length about.

LI.

How *Cupid* wash'd her noisome filth away;
 What arts he tried to win her love again;
 By what wiles guileful *An'ros* did assay,
 By leasing, still her recreant to maintain,
 And render *Cupid's* kindly labours vain:
 Their combat, *Cupid's* conquest, *Psyche's* crown,
 (My day's set task here ended) must remain
 Unfung; far nobler verse mote they renown:
 Unyoke the toiled steers, the weary sun goes down.

M E L A M P U S:
O R
THE RELIGIOUS GROVES.
I N
FOUR CANTOES.

FEAR, } { LOVE,
TRUST, } { JOY.

— Sic credidit alta Vetustas.

SIL. ITAL.

Non raro Ægyptiorum, Syrorum, Phœnicum, Græcorum, Romanorum, hic in medium profero; et in eo sterquilinio veritatis gemmam invenire studeo.

SPENSER, Præf. ad Leg. Hebræor.

MELAMPUS

THE RELIGIOUS GROVES

FOUR GARDENS

FEAR
TRUST
LOVE
JOY

Non raro Egyptian, Syrian, Phoenician, Carthagen, Roman.
tum, hic in medium protulit: eo in se theophrastus veritate gentium
investire fides.

MELAMPUS:

OR

THE RELIGIOUS GROVES.

CANTO I.

F E A R.

"Horrendum sylvis et religione parentum."

VIRG.

W E L A M P U S

THE RELIGIOUS GROVES

CANTO I

T B A R

"The religious life of the people"

MELAMPUS:

O R

THE RELIGIOUS GROVES:

CANTO I.

F E A R.

I.

REFRESH'D in *Thetis'* lap, his wont career,
 Uprising flow to climb morn's steep ascent,
 Affays the Sun; again the lusty steer,
 Past toils in sweet forgetful slumbers drent,
 Submissive to the yoke his neck has bent:
 Thou too again, adventurous harp, awake!
 Nor sounds refuse to my great argument,
 Which mightiest deeds in miniature would take;
 As heaven's high arch is read reflected in the lake.

II.

Psyche thus fall'n, tho' of celestial birth,
 Ashamed, and hopeless, and averse from good,
 With appetite corrupt inclines to earth;
 And wedded *Elf*, compos'd of slimy mud,
 And different parts deriv'd from Beastlihood.
 From them the *Elfin* race and Fairy strenes;
 A numerous offspring, like their Sire ill-thew'd;
 And (as the Mother's discomposed brains
 Deform the child) besprent with *Psyche's* noxious stains.

III.

Like little hairs the pointed prickles show,
 The marks of thorns that cover'd *Psyche's* breast:
 And many a Scar they got, which they did owe
 To willful darings, mutually distrest,
 As they of food or pleasure went in quest.
 So in the *Theban* line the *Theban* lance
 From Son to Son by nature was impress;
 Who still expos'd themselves to worse mischance
 By angry quarrels rais'd and daring amenance.

IV.

Their malefices and their baleful stour
 Too long would weave the arras of the Muse :
 Ne mifereth it to tell. At various hour
 A thousand various means LOVE's Son would use
 To guard frail Elves from *Anteros*' abuse :
 But they, by that arch-felon's sophistry
 Deceiv'd, were drawn his counsels to refuse.
 They, blind or stubborn, chusing Ill ; while He
 Transmuted Good to Ill by wicked Alchymy.

V.

The most a wretch among these wretches was
Elfenor, led through all the wilds of Lust
 By *Eros*, whom close follow'd *Anteros*,
 With fell Disease attended, pale Distrust,
 Rack'd Jealousie, and nauseating Disgust.
 Nor less with foul Intemperance accloy'd,
 And all her *Bacchanalian* ribalds curst ;
 Rude-laughing Riot, Drunk'ness ferret-eyed,
 And Quarrel smear'd with blood of friends who causeless
 died.

VI.

With one so useless, and so hurtful too
 To all around him plac'd, Celestial Love
 (Intent on general Good) offended grew;
 And issu'd from the glitterand hosts above
 The minister of wrath: who 'gan to move
 With prompt obedience to inflict the curse.
 One only wing he had, with which he drove
 Against the ethereal tide, with feeble force
 Struggling to work his way, and urge his tardy course

VII.

From world to world. The arch-felon him from far
 Beyond the belt of *Saturn* saw: (indeed
 He seem'd, so slow his motion, a dim star
 Fix'd in the utmost orb;) pleas'd to arede,
 By weening sage, *Elfenor's* death decreed:
 Yet fear'd of heavenly vengeance the event,
 So distant, and so lingering: to succede
 In spite of mercy, to the Elf he went
 Guis'd like an old compeer, thus uttering his intent:

VIII.

- Why dost thou live, *Elfenor*? what joy next
 ‘ Has Hope to cheat thee with, and keep in view?
 ‘ Always deluded in the chafe and vex,
 ‘ None now can tempt, not e’en by being new;
 ‘ For none untried are left thee to pursue.
 ‘ Give to the Gods their bauble, life, again;
 ‘ If Gods there be, nought more can be their due:
 ‘ If Good, they will approve thy ‘scape from pain,
 ‘ If not, curst life’s their vengeance; make that ven-
 geance vain.

IX.

And pointed to a flood that roll’d fast by.

Health, friends, peace, hope, and every blessing gone,
 Rather as loathing life than pleas’d to die,

Sullen assents the Elf to his Foredone.

Then forward prick’d to where a craggy stone
 Hung o’er the stream, that foaming lash’d it’s side.

From thence he leap’d; but strait Love’s gentle son
 Sent *Zephyr* to command the swelling tide
 To cast him back on shore: Who to him tranced applied.

X.

- " Come, faint and weary wretch, on me repose;
 " Come to my arms, and I will give thee rest.
 " Deserted by thy friends, who shun thy woes,
 " Here find a friend, who seeks for the distressed.
 " Tho' this world's peace forsake thy troubled breast,
 " Peace shall be Thine; not such the world can give
 " From all its stores, the blessing of the blest.
 " Now carnal hopes thy cheated fancy leave,
 " Cast here thy last sheet-anchor, which shall ne'er deceive."

XI.

- " To yonder toft of trees with haste repair,
 " Where good *Melampus* makes his peaceful won;
 " Lessons of wonder he shall teach thee there,
 " And in his Sylvan School conduct thee on
 " From strength to strength, (as from its early dawn
 " The day still brightens to its full encrease;)
 " Till thou hast raught my Hill, Thy terrors gone,
 " Hope shall be thine, and every pang shall cease:
 " His ways are pleasant ways, and all his paths are peace."

XII.

XII.

Elfenor, from his painless trance awake,
 Felt a dispassion'd pleasure fill his mind,
 Smooth as the unruffled bosom of the lake.
 He look'd around, but no one could he find:
 While wily *Anteros*, who soon him join'd,
 Laugh'd at the brain-sick dream: but *Zepbyr* calls,
 And leads with hand unseen. The Elf behind
 Reluctant, recreant lags; oft turning drawls
 Along, and to the holt with listless crapples crawls.

XIII.

Bland *Zepbyr* urg'd him on, till to his view
 Op'd the green glade, where rose in order mete
 Trees on each side, the Temple's avenue.
 Soft lay the mossy verdure at his feet;
 The leafy arch spreads o'er him. Here his seat
 Plain, neat, and low, the humble Druid fix'd:
 The gentle gales waft round it odors sweet;
 The blue hills crown'd with turrets peep betwixt,
 And distant fade away with clouds and ether mixt.

XIV.

XIV.

' Blameless *Melampus*, (said the doubtful wight),
 ' Warn'd by a vision to seek help from Thee,
 ' Sick of this world, and weary of it's light,
 ' The wretch *Elfenor* at your gate you see.
 ' O give me balm, if any balm there be
 ' For one so lost as I. Haply false dreams
 ' Have rais'd a hope, Heaven never meant for me:
 ' And sooth to say, it very error seems
 ' To build a real hope on visionary schemes.'

XV.

Melampus thus: "Thou, Wanderer, hast not trod
 " These sacred walks, nor read the instructive Grove;
 " The first Great Temple Nature rear'd to God,
 " And School for Elves: else would not thy thoughts
 " rove
 " So wild. See yonder Oak, whose boughs above
 " Leafless and wither'd seem; while round all gay
 " The forest smiles; does this him hopeless prove?
 " Soon shall he find Heaven's kind inviting ray
 " Call forth his strength, and spread his beauties to the day.

XVI.

XVI.

"Thou art that oak, *Elfenor*; dry and dead

"Thy barren branches seem, devoid of fruit.

"Let not Despair its fatal influence shed,

"And damp thy vigour when it wants recruit.

"By day, Heaven's streams shall feed thy thirsty root;

"By night, thy boughs shall drink celestial dew:

"Now, now's thy season, now thy leaves shall shoot,

"Ethereal virtue shall thy strength renew:

"Yield to the kindly heat; 'tis all thou hast to do.

XVII.

'Take me, (*Elfenor* cries) a wearied hind

'You see me here, long hunted o'er the wild,

'Listless to fly, and to his fate resign'd.

'Couldst thou raise hope (and smooth thy words
are fil'd)

—'But Hope is my disease, so oft beguil'd:—

'Pd follow willing without rude respond

'Thy gentle consels; as the weanied child

'Led by its mother's eye, obsequious, fond,

'Refts in her love secure, nor forms a wish beyond.

XVIII.

The Sire return'd: "He's stranger to true hope,

"Who never yet has truly learn'd to fear.

"Thou dost not know thy nature's end and scope,

"What port to fail for, from what rocks to steer:

"But, driving with the billows here and there,

"Art sport for every wind. Born for the sky,

"Thither aspire! for that great change prepare!

"Objects, too mighty for thy reptile eye,

"This Grove, as polish'd brass, reflects, and draws them

"nigh.

XIX.

"See, at the entrance of the sacred shade,

"Stand emblems of the duty which we owe:

"The Olive here lifts up its peaceful head,

"Rejoicing in the beams of heaven that flow,

"And chearful vigour through the year bestow:

"A cleansing power its healing oil displays,

"That fresh with health the scaly lepers grow.

"Such debt to heaven the pious votary pays,

"Peace, pleasure, purity, and ever-chearful praise.

XX. "On

XX.

" On the other side the spiry tree ascends,
 " Where social Storks their airy city build.
 " The parent's care the callow young defends,
 " Finds food convenient, teaches them unskill'd
 " To stretch their trembling pinions o'er the field;
 " Trains them by short excursions from the nest
 " To more laborious flights: the young ones yield
 " To their grey fires with load of years oppress'd
 " Grateful returns of care, and lull their age to rest.

XXI.

" In peace and safety each enjoys his share:
 " With faith domestick after long recess
 " To their old nests the families repair;
 " No wanton dalliance there provokes excess,
 " Nor force plucks tasteless joys; blest, as they blest:
 " Learn mercy hence and justice to approve.
 " Though many are the trees of righteousness,
 " Which plan these ways, and teach where e'er you move,
 " Upon these two hang all, Divine and Social Love.

XXH.

"Do this and live." "Alas! is this my debt,"

Replies the Elf? "Small comfort hast thou wrought.

"A life of folly, which I would forget,

"Flashes upon my mind. Long since I've thought

"It was a state with various cares distraught,

"Obtruded on me like a worthless dolt:

"I view it now one universal blot,

"By me distain'd. Light breaks upon my soul,

"And guilt, and shame, and horror, overspread the whole.

XXIII.

"Born for society, poor sordid elf,

"I never felt another's joy or woe:

"But, turning all my views upon myself,

"Bid currents back to their own fountains flow,

"Nor bless the flowers that on their borders grow.

"I envied others good, or strove to seize,

"The plague and ruin of the world below.

"As blood, uncirculated, breeds disease,

"I found unfocial joys were very miseries.

XXIV.

XXIV. 'And

XXIV.

' And recompence impossible appears !

' The good I've wasted can I now restore ?

' Discharge of debts to come pays no arrears.

— ' Die then ! — but what is death ? — at most no more

' Than bare restraint from ill. All wrongs before

' Stand unredress'd. For me 'twere payment cheap

' (Escap'd from present and from future flout)

' Safe to my mother Earth again to creep,

' And shrinking into nothing with corruption sleep.'

XXV.

" Thus thinking (said the sage) avoid the Hill,

" Yon turf-built altar leave, and fountain-head,

" Which through the forest pours its winding rill :

" Here to the left decline ; myself will lead

" Where Heaven's pavilion, all with darkness spread,

" Excludes the noon-tide beam ; the solemn gloom

" Shall bring thee to the chambers of the Dead ;

" Where trees sepulchral overshade each tomb,

" And bear instructive marks to warn the age to come.

XXVI. " There

XXVI.

"There honours or disgrace to latest times
 "Deliver down the lov'd or hated name:
 "Death not obliterates even here their crimes,
 "Nor the grave buries their immortal fame.
 "If to their shells we give such praise or blame,
 "What must their separated spirits find;
 "Existing still, but in a stranger frame,
 "For due reward or punishment design'd
 "By Heaven's impartial, wise, all-comprehending mind?"

XXVII.

And now the thicket's depth, with darkness chill'd,
 Blots from the mind life's vanities away.
 A horror through *Elfenor's* bosom trill'd,
 Irresolute, or to return or stay.
 Whom *Anteros* whisper'd: 'Haste, without delay,
 'Thy backward steps. Such joys *Melampus* gives!
 'What horrid rites are these that shun the day?
 'A ruffian leads thee to his den of thieves.
 'The wise distrust in time: the head-long fool believes.

XXVIII. "Why

XXVIII.

"Why linger'st thou behind (*Melampus* cries?)

"Is this thy promis'd confidence, my Son?

"The weak, who know not where their danger lies,

"Afraid of safety haste to be undone:

"To speed to *Anteros*' snares your friend you shun.

"As from the alarming birds the frightened deer

"Into the hunter's toils deluded run:

"From fancied foes they fly with idle fear,

"Till the wide-hovering nets enclose them every where."

XXIX.

"Thus anxious for his charge the Druid spoke,

And to his wavering mind this answer made.

Strait from the mountain's brow loud thunder broke:

The glitterand lightnings flash'd along the shade,

And the blue sulphur round innoxious play'd.

Awed stood the Elf, and trembled at the sight:

While, with the omen pleas'd, *Melampus* said,

"These harmless terrors serve but to invite;

"Heaven kindly calls thee on, and marks thy path with

"light."

XXX. ' For

XXX.

' For ME these signs, (he cried) a worm most vile!
 ' Looks Heaven on One where he no worth can see?
 ' O let him stop his dreadful hand awhile;
 ' Or rather blot me from his memory!
 ' He wakes to vengeance if he wakes for ME!
 ' His purer eyes cannot such filth abide,
 ' So terribly array'd in Majesty,
 ' Where shall I fly when he begins to chide?
 ' Fall on me, hills; cleave rocks, and in your caverns hide!"

XXXI.

" Observe the lightning's shine, (the Seer returns;)
 " How innocently streams the lambent fire,
 " Which only gilds the forest, and not burns.
 " Not such the signals of celestial Ire,
 " When rous'd to vengeance Heaven's indignant Sire
 " Scatters the shafts of death: the frightened lakes
 " Start back; Elves scorch'd in livid flames expire;
 " With the fierce flash the riven forest shakes,
 " Trembles the earth around, the smoking mountain
 " quakes."

XXXII. " This

XXXIII.

" This awful scene his judgment shadows forth
 " In dreadful state. Behold this circling mead,
 " Embosom'd in the wood, save where the North
 " Pours its cold stream; from yon cliffs towering
 " head,
 " (Where e'en the mountain goat trembles to tread)
 " The poisonous Styx its baneful drops distills;
 " Then filtering through the stones, enlarg'd and freed
 " Rolls tumbling down the rocks: there charg'd with rills
 " Forms *Acheron's* black pool, and its broad basin fills.

XXXIV.

" The sceptred judges with the early morn
 " Hither repair, and strict enquiry make
 " Into the lives of those whose course is run:
 " Whom from yon coast on the other side the lake
 " The squalid *Charon* on his float does take,
 " And here conveys. The judges weigh the cause:
 " Bound by an oath, which they are curs'd who break,
 " To form their sentence by those righteous laws,
 " Even now to thee declar'd, for censure or applause.

XXXIV.

" The judges fate, and either party heard,
 " From banks of asphodel the doom's decreed.
 " The Good with funeral honors are interr'd;
 " Along the winding shore as they procede,
 " Beyond those depths of woods, the wind-shook reed
 " Whistles melodious sorrow; loud acclaim
 " Follows the corse; the Bards their Choirists lead,
 " And round the tomb incessant sing his fame,
 " And spread to latest times the memorable name.

XXXV.

" This region to the WICKED they appoint.
 " Unburied some hang quivering to the breeze,
 " Whom the rains wash, and Summer suns anoint:
 " Others are buried; but the *luckless trees*
 " Mark out the spot with infamy; as these
 " Which neither fruit or seed are known to bear;
 " Tall barren elms, alders that dare the seas:
 " Or whose black fruits as black a fate declare;
 " The portent-burning thorn, black fig, or sylvan pear.

XXXVI. " In "

XXXVI.

" In either tract the cenotaphs you'll find

" Of some who died the growth of other soils:

" Either whose virtues blest'd the Fairy-kind,

" (Whose borrow'd names we raise like foreign spoils

" To animate our youth to glorious toils:)

" Or those whose memorable crimes, of use

" At length, serve now as warnings, and as foils.

" Examples both of what to shun, or chuse;

" Proofs both, that, after death, Judgment from Heaven

" enfues.

XXXVII.

" Here near the hill begin: from whence is learn'd

" What indignation waits on *Impious* pride.

" See trees with thunder scath'd, and lightnings burn'd,

" Uprooted lie, and scatter'd far and wide,

" Beneath the rocky mountain's threat'ning side.

" Here fierce *Typhæus*, stern *Porphyryion*,

" And bold *Enceladus* who Heaven defied,

" Are grav'd, with this inscription on their stone;

" Learn this prime Justice, Elves, nor dare Heaven's

" King dethrone.

XXXVIII.

- " There see the name of *Tantalus* inscrib'd
 " Beneath this rock, which threat'ning seems to nod;
 " Who fancied, from mistaken zeal imbib'd,
 " By most inhuman rites to honour God,
 " Floating the altars with his Son's warm blood:
 " But Heaven loves mercy more than sacrifice.
 " There Those, who falsely Heaven adjur'd, unaw'd;
 " Falsely adjur'd, that Heaven in wrath denies
 " Offspring to mourn those fires, or reap their perjuries.

XXXIX.

- " Among these thorns lie heap'd a race accurst;
 " No expiation their atonement pays:
 " Arch-robbers, in their debts to Heaven unjust;
 " Who no distinction make of time or days,
 " But to Themselves their every moment seize.
 " Pleasure and gain alternately succede;
 " No time they find Time's ancestor to praise:
 " Nor works of mercy, piety, or need,
 " Excuse the rapine: selfish, thankless lives they lead.

XL.

" Here next in place, as guilt, an impious growth
 " Blackening on boughs, or overwhelm'd with thorn,
 " Hated by earth and heaven, as hating both,
 " Are These, who Nature's General Parent scorn,
 " By scorning those of whom themselves were born,
 " Heaven's genuine images; to whom they owe
 " Life and its gifts, to nourish or adorn.
 " Nor less absurd the Civil Parent's foe,
 " Disturbing god-like rule, whence publick blessings flow.

XLI.

" This horrid clump, where intermingled stand
 " The Fir, with shade malign; the deadly Yew;
 " The Ash, that arms with spear the foe-man's hand;
 " And Junipers, contain the murdering crew.
 " Those, who their hands in social blood imbue;
 " Or, who refuse the succour they could lend;
 " Or, who themselves in peevish frenzy flew;
 " Or Lords, who spill the lives they should defend;
 " In wanton cruelty; these limits comprehend.

XLII. " Midst:

XLII.

"Midst broomy Tamarisks, obscene with mud,
 "And Sallows scattering fruit, the plasmy shore
 "Of *Acheron* they reach, of whose foul flood
 "Infatiate Alders drink and thirst for more :
 "With many others needfuls to count o'er.
 "A Poplar to the wanton gale they saw
 "Curling its silvery leaves: its white rind bore
 "Inscrib'd a playful Lyonesse, whose forepaw
 "Toy'd with (but held) a ram, sure destin'd for her maw.

XLIII.

"Here *Lais* lies, perdition eminent !
 (*Melampus* cries) "while round *Lust's* victims lie
 "In one promiscuous filthy carnage blent,
 "She's noted with distinguish'd infamy,
 "To warn blind youth the Wanton's lure to fly.
 "*Antea* next, who faithless to her Lord
 "Burnt for her guest, too virtuous to comply :
 "That guest was long devoted to the sword,
 "Falsely accus'd by her of crimes his foul abhor'd.

XLIV.

"But neither Lust, nor Subtlety, nor Rage,

"Subdued the virtue of *Bellerophon*.

"Sublimar flights his ardent hopes engage ;

"He spurns at Earth, intent on Heaven alone,

"And thither soaring easy conquests won.

"None unrewarded seek the Powers above :

"The King, who fought his life, now calls him Son ;

"Crown'd with the chaste *Philonoe's* nuptial love,

"While half the *Lycian* realms his righteous rule approve.

XLV.

"But haste we back from *Acheron* accurst,

"To seek the Happier regions of the Dead.

"Another portion of this gloomy Hurst

"In our return is left us still to tread.

"The tempest-shaken trees with moss o'erspread

"Crash with the wind. Here hang the Elves that steal :

"Half-eaten some less ravenous vultures fed ;

"Some smear'd with pitch which resinous pines distill :

"Stench, noise, and ghastly sights the horrid district fill.

XLVI. "This

XLVI.

" This large and crouded tract behind the mount
 " The great majority that die inhumies.
 " Useless, unknown to fame, of no account ;
 " Pathless, as birds through ether, from the wombs
 " Through life's dull void they travell'd to their
 " tombs.
 " As in the desert unfrequented field
 " In vain the flouret drops, in vain it blooms ;
 " So dead or living, These no profit yield ;
 " No crests their helmets grace, and no device their shield:

XLVII.

' Envied obscurity ! (*Elfenor* cried :)
 ' My whole ambition is to share your lot.
 ' The empire of the world I would despise,
 ' To be like These, accountless and forgot.'
 To whom *Melampus* answer'd thus: " Think not
 " That any can escape Heaven's keen survey:
 " Who here unnoticed, undistinguish'd rot,
 " In other forms their pristine wont betray,
 " Bask in celestial light, or hate its glorious ray.

XLVIII. ' To

XLVIII.

' To what extremest darkness must I fly

' To suit my gloomy mind? (the Elf replied.)

' I dread the light, and Heaven's all-piercing eye :

' But vain are flight and darkness. Woe betide,

' Whom flight betrays, and darkness cannot hide!

' These shades and ghastly sights affect not me:

' A deeper grove of horror is descried

' Planted within me; where, on every tree,

For just avengement multiplied, myself I see.

XLIX.

' I seek complacence in enjoyments pass'd ;

' These witness Guilt, and I the view abhor :

' On hopes of future Good my thoughts I cast ;

' These Justice intercepts. O wretch forlore,

' Guilt all behind, and Vengeance all before !

' Leave, leave me, Druid, lest mishap ensue ;

' Lest I infect thee with my leperous sore :

' Hopeless myself I would not sink Thee too.

' When Justice claims, e'en Goodness yields to Ven-

' geance due.'

To whom the sage: "Yet follow me, and hope!"

'Hope (said *Elfenor*) dost thou recommend?

'Bidst thou a reptile with the Almighty cope,

'And from the Thunderer's hand the leven rend?

'In air the falling cataract suspend;

'Go, bid the wax not melt before the heat.

'Then crimes shall cease Heaven's goodness to offend;

'Or what offends him shall his love create:

'And Sinners hope, the objects of immortal hate!

L.

"This Pear-tree (said *Melampus*) rough, and wild,

"Harsh to the taste, fit only for the flame,

"The ingrafted Apple bears; whose juices mild

"Insinuate kindly through the knotty frame,

"And by degrees its stubborn nature tame,

"The tree beholds its offspring with surprise,

"And sees itself another, yet the same.

"Sees pleas'd new leaves and stranger fruit arise,

"And rescued lifts its arms with rapture to the skies.

LII. "Such

LII.

"Such Thou mayst be: and Heaven itself shall find
 "Means that its rigid justice shall atone.
 "Follows this way the Happy regions wind,
 "All on the right. See, the descending Sun
 "Shoots its long shades, which intermingled run
 "With openings gilded by its milder beam,
 "As its broad disk, benignly bright, goes down:
 "Peeping betwixt the hills and groves, the stream
 "That gently glides along, returns the golden gleam.

LIII.

"Of mast, or fruit, the useful trees produce,
 "That overshade, or mark the Hero's tomb:
 "The white Fig's rich, the Vine's refreshing juice;
 "Here knit the Pears, and there the Apples bloom:
 "Here scarlet-threaded Nuts, and there the Plum;
 "The Oak—but break we off, the tuneful throng
 "Of Bards, preparing their Encomium,
 "Procède with joyful harmony along."
 He paus'd; and thus the Choir began their Evening Song.

LIV.

- ' Who shall ascend the consecrated Hill,
- ' Who find admittance to the Holy Place;
- ' The Pure and Perfect heart, which thinks no ill;
- ' Whose hands no murder stains, no thefts disgrace;
- ' Who bled, or triumph'd, to preserve their race;
- ' Who, chaste to Heaven, life's vanities resign'd,
- ' Or Pious Poets tuning heavenly lays;
- ' Who Arts invented to improve their kind;
- ' Who sooth the aching heart, or mend the faulty mind.

LV.

- ' Such once were These; whose memories shall live
- ' Fresh as the blossoms which their graves surround.
- ' Whom first shall we record, whose honours give
- ' To the shrill reed, for virtuous deeds renown'd,
- ' While playful echo pleas'd repeats the sound?
- ' Thee, Jove, or Ammon, best and greatest King,
- ' With radiant horns in spiral circles crown'd,
- ' The world's Great Lord the grateful Muse shall sing:
- ' Strew leaves of nuts around, and oaken garlands bring.

LVI. 'Thee,

LVI.

'Thee, *Bacebus*, next, whom *Ægypt's* realms adore,
 'At *Nysa* nourish'd, and of *Ammon* born;
 'Or, if *Osiris*' name delight thee more,
 'Fill with *Osiris*' name the sounding horn:
 'Who for our acorns gave the strengthening corn,
 'And taught the hind his water-draughts to leave,
 'And press the generous grape, whose leaves adorn
 'Thy beauteous brows; these little gifts receive:
 'Strew the Vine's tendrils here, and wreaths of Ivy weave!

LVII.

'We next, refulgent *Isis*, give to Thee
 '(How variously soever nam'd) the strain;
 'Ceres, or *Venus*, *Juno*, *Cybele*,
 'The illustrious partner of *Osiris*' reign:
 'Thy plough-share taught to load the barren plain;
 'Thou rear'st to Heaven the consecrated shrine;
 'Thy Laws, blest gift, the Savages restrain;
 'The various Medicines of the herbs are thine:
 'Strew here the myrtle boughs, bring forth the crested!
 'Pine!

LVIII. 'White

LVIII.

' While good *Osiris* triumphs o'er the East,
 ' Round his bright ear the instructive artists throng;
 ' The rude world yields submitting to be blest:
 ' *Apollo* comes, and *Hermes* comes along;
 ' One letters taught, and one the varied song.
 ' Ye fierce Barbarians celebrate their praise;
 ' Strike the soft lute, and tune th' harmonious tongue!
 ' Catch, ye half brutes, the civilizing lays!
 ' Strew Figs and Citrons round, and bend the circling Bays!

LIX.

' Such once were These! but what avails their Worth,
 ' Insensible, and lost in common clay?
 ' Heaven's favourites once, now mingled with the earth;
 ' Their autumn came, like leaves they drop'd away,
 ' Nor could their virtues save them from decay.
 ' But as in Spring the leaves again will grow,
 ' These shall awake to an eternal day;
 ' No storms shall fear, and no corruption know:
 ' Haste, Laurels ever green, and deathless Cypress strew!

.LXI.

They ceas'd; and thus *Malampus* to the Elf: *Malampus*

"To soft repose the setting Sun invites

"Beneath these shades: I leave thee to thyself.

"The weary birds now homewards bend their flights;

"I must attend to finish Evening rites

"Which thou art not permitted yet to view:

"But when the Dawn shall pour its purple lights,

"And birds and beasts their wonted task renew,

"I'll meet thee near yon fount. Rest, troubled Elf; Adieu!"

LXI.

He said, and join'd the Choir. Now left alone.

Elfenor's passions tear him unconfin'd:

His tearless eyes were fixt with fear like stone;

He views himself with horror, and his mind

The dreadful sentence, which condemns him, sign'd.

Some glimpse of hope unknown, like *Cynthia's* beam,

With a pale light and feeble lustre shined:

But when his thoughts reflect the Heroes' fame,

These thoughts but braid the lash, and point the stings

of shame.

LXII. Confusion.

LXII.

Confusion and disorder fill his breast :

As when from *Tbrace* the whirling tempest sweeps,
Charg'd with the ruffian blasts of North and West ;

From their foundations shake th' uprooted deeps,
Dash'd to the skies, and tumbled heaps on heaps :

O'er the tumultuous Scene and wild profound

The clouded Moon from *Ida's* Mountain peeps ;
Trembling and scatter'd o'er the billows bound
Fragments of broken light, that gild the horrors round.

LXIII.

Beneath an aged Elm he seeks repose ;

And strives to sleep, but sleep affrighted flies :

Darkness in vain its sable mantle throws,

And snatches every prospect from his eyes :

Lively to fancy still the scenes arise.

Him *Anteros* observed, and cried, ' True fear,

' Seeing the danger, teaches to be wise :

' The mind distracted with such pressing care

' Works itself into peace ; as tempests clear the air.

LXIV. ' Could

LXIV.

' Could I ingraft false fears upon the true,
 ' He still might to his ruin be deceiv'd;
 ' The maze of error is discern'd by few :
 ' Nay should the falsehood be at length perceiv'd,
 ' Truth also with it would be disbeliev'd.
 ' Thou seekest sleep—I'll give thee sleep, poor worm!
 ' But sleep by which thou shalt not be reliev'd.
 ' Like boisterous winds which troubled seas deform,
 ' A moment hush'd—then wake with ten-fold rage the
 ' storm.'

LXV.

He said, and sought with flapping wings the Elm,
 Guis'd like the bird of night. A weight like lead
 Elfenor's harra's'd mind and eyes o'erwhelm :
 He sinks to sleep. When hovering o'er his head
 The wily Fiend the illusive vision shed.
 The leaves he touch'd confess his touch and die ;
 Profusely scatter'd round the grassy bed,
 Thick as they went on Autumn's wings to fly :
 So many dropp'd the leaves, and every leaf a lye.

LXVI.

Around the spreading Elm he lay beneath,
 Care, Sicknefs, Fear, Old Age, and Discord dwell,
 Famine and Want, Fatigue, and War, and Death;
 With monftrous Forms, *Harpyes* and *Gorgons* fell,
 Which hurry thoughtlefs Mortals into Hell.
 Him *Hydra* snatch'd at, fouleft of the gang:
 In vain he ftrove her fury to repell;
 In vain her head he fhore; ftill others fprang
 New from the wound. And now with mortal fang.

LXVII.

She feiz'd and dragg'd him to the Infernal tide
 Of woeful *Acheron*; the boat was there,
 And Mead of judgment on the other fide:
 The awful Council, and ftern judge appear,
 And crowds of confcious ghofts grow pale with fear.
 Call'd, judg'd, and fentenc'd, now he feems to go
 Unpitied, abject, fcorn'd, through realms of drear,
 Eternal glooms, and groans of ghofts in woe;
 Chains rattle, Serpents hiss, and burning rivers flow,

LXVIII. Whofe

LXVIII.

Whose bursting flames enlightened *Tartarus*.

Crush'd under mountains there the Giants groan,

Embattled once 'gainst Heaven. Here *Tantalus*

(Inviting Gods to eat his butcher'd Son)

For ever dreads the ever-falling stone.

The Sophister disguis'd their vices still :

For Lust, Vain-glory, and Ambition,

Knows *Tityos'* Vulture, rolls *Ixion's* Wheel,

And the huge Rock half-heav'd whirls tumbling down
the hill.

LXIX.

The Happier Seats, at such a distance seen,

On his sick mind but dimly were impress'd ;

The enfolded smoke and livid flames between

Reflect malignant light on regions blest,

And ghastly paint the ghosts in shades of rest.

On every face a melancholy spread,

And every look a deep regret confess'd :

Each seem'd to wish life's roughest paths to tread,

Rather than there to reign the Monarch of the Dead.

LXX.

Aloft each highly honor'd Hero clings
 To wrest from heaven's just King the realms above;
 Their virtues cover'd with the rankest crimes.
 In amorous dalliance sinks glauciferous *Jove*;
 In Myrtle bowers desports the Queen of Love;
 Indecent *Bacchus* shows his vine-bound face,
 While half-brute Satyrs round in gambols move;
 A thousand thefts the light-wing'd *Hermes* plays;
 And e'en *Apollo* finds a *Daphne* in his Bays.

LXXI.

Through half the night the busy Fiend confus'd
 The traces graven on *Elfenor's* mind;
 And the good Druid's kind intent abus'd.
 His fears he heighen'd, some false cause assign'd,
 While the true cause the Sophist strove to blind:
 At vice unknown the Furies shake their rods;
 But vices known Celestial patrons find.
 So dreams the illuded Elf, while judgment nods,
 Of Earth transform'd to Hell, and Heroes chang'd to Gods.

MELAMPUS:
OR
THE RELIGIOUS GROVES.
CANTO II.
T R U S T.

Ὅρμαι δὲ Ζεὺς ἴστω—

Ὡς ἐπών, τὸ σκῆπτρον ἀνέσχεθε πᾶσι Θεοῖσιν. II. H.

Hæc sacrata Quercus, et quicquid Deorum audiat fœdus à
vobis ruptum.

Liv. Lib. III. S. 25.

MELAMPUS

OR

THE RELIGIOUS GROVES

CANTON

TRUST

Quincy, N.Y. 1857.
By the Author, H. H. H.
This is a religious tract, and is
for sale by the Author, H. H. H.
at the following places.

MELAMPUS;

OR

THE RELIGIOUS GROVES.

CANTO II.

T R U S T.

I.

ERE yet the dawn its earliest glimpses shed,
 Or darkness yielded up her gloomy reign,
 The Fiend withdrew, and strait the Vision fled.
 It fled, but left its traces on the brain;
 The Fiend withdrew but to return again:
 Strait he returns, and led the Mystick bands
 With frantick noise, a wild disorder'd train;
 Some tost in air aloft their flaming brands,
 Some howl'd, some clang'd aloud the cymbals in their
 hands.

II.

II.

In gorgeous robes the Hierophant before

Precedes the secrets of the Mystick Chest,

And in his hand a wreath of roses bore :

A Novice follow'd in a linen vest,

Staring with terror : in a crowd the rest

Confus'dly brought up the tumultuous rear.

Females like males, and males like females drest

Promiscuous mix'd; their aspects scowl'd severe,

And not a smile throughout the joyless scene to chear.

III.

As the procession took its ready way

To where two fountains fed the running stream,

They pass'd the place where sad *Elfenor* lay ;

His mind still labouring with the dreadful dream.

Their haggard looks, the torches' smoaky gleam,

Their howlings, mingled with the bellowing sounds

Of metals, made, or This illusion seem,

Or all before as truth. Him on the ground

The Hierophant beheld, and thus accosts him found :

IV.

IV.

'What wretch art thou, forsaken and forlorn,
 'Groveling in dust, and sunk in depths of woe?
 "A wretch (he answers) ever doom'd to mourn,
 "And seek for peace, which he must never know :
 "Not e'en *Melampus* can the balsam show
 "To heal my griefs ; some hope indeed was given.
 "Too weak a cordial does his art bestow !
 "E'en now the Thunderer aims his vengeful levin :
 "Ohide me, snatch me, save me from the wrath of Heaven!

V.

'Well art thou met, and happy be the event
 '(*Eumolpus* cried!) ; Thee Venus self invites.
 'In vain you sought *Melampus*' leafy tent,
 'His simple, plain, and ineffectual rites :
 'Thou must be born again, to all delights
 'Dead, in *Trophonius*' secret deep abyfs ;
 'There *Ilithyia* thy new-birth excites ;
 'Then, perfect rais'd, the Goddess with a kiss
 'Shall clasp her new-born Son, and crown with endless
 'bliss.

VI.

The Elf returns, "For Love no Object I, and I"

"Deform'd with crimes, and foul with many a stain!"

"There ground thy hopes: (*Eumolpus* made reply.)

"To claim by merit were presumption vain.

"Love makes the charms it doats on. View this train;

"Adulterers, Robbers, Murderers once were These:

"*Venus* restores their innocence again;

"If still they err, their very Errors please.

"As Justice sees no worth, no blemish Fondness sees.

VII.

"Long had this Youth *Thessalus*'s Mountains rang'd,

"Indulging every vice, a brute complete;

"Into an ass that crops the thistle chang'd.

"He sought our rites, the sacred roses eat;

"Oft dropp'd his tail, dispart his horny feet,

"*Lucius* appear'd from his vile form releas'd.

"Injoin'd ten days of abstinence to wait,

"He drank the *Oblivious Spring*, whose magick taste

"The black-mark'd register of his past life effac'd.

VIII. 'Then

VIII.

' Then to *Tribbonius*' den we led the Youth.

' What there he saw, himself alone can tell.

' But to revive the images of truth,

' And call to mind what'er him there befel,

' He now returns to drink of *Memory's* well,

' Fast by the fountain of *Oblivion*.'

The Elf attends to hear the wondrous spell.

When *Lucius* drank, they placed him on a stone,
On which whoever sate, to laugh was never known.

IX.

Mute stood the bands, when he prepar'd to speak:

His heaving bosom swells, sighs following sighs

Precede his words, which frequent pauses break;

Tremble his lips, round roll his full-orb'd eyes,

Till loud the accents burst in extasies.

So on the sounding beach the curling breeze

Wave after wave impells, which swelling rise,

And gathering into mountains by degrees

Break foaming o'er the rocks, and thunder through the
seas.

IX.

"Hence, ye Profane!—The rest in silence hear;
 "While I disclose the Secrets of the night:
 "If that be night, which brighter planets cheer,
 "Which other Suns adorn with purer light;
 "While all *Elysium's* splendors rush to fight.
 "Still rap'd to other worlds I seem to be;
 "Still lost amidst ineffable delight.
 "Happy! above his fellows happy He,
 "Vouchsaf'd those oracles to hear, those visions see!

XI.

"But hard to flesh to pass the dreadful bound
 "That separates frailty from the perfect state:
 "I sunk, whirl'd dizzy down a dark profound;
 "This upper world's insufferable weight
 "Crush'd my distracted brain; a pain too great
 "For sense to bear: foul vapours round me flow,
 "And hissing serpents threaten instant fate.
 "A gulph still deeper op'd its jaws below,
 "With tortur'd Souls in flames, and scenes of nameless woe.

XII. "Then

XII.

"Then shook the caverns round, the darkness fled ;

"Through the cleft vault unusual day broke in :

"*Venus*, in brightness clad, appear'd, and said,

"Here end thy woes, new scenes of life begin,

"To me espous'd, the many-titled Queen.

"By various names in various regions known,

"*Ceres*, and *Hecate*, and *Proserpin* ;

"The *Memphians*, *Isis* ; *Cyprians*, *Venus* own ;

"Though various, yet the same ; *The Universal One*."

XIII.

"My genial warmth and vital influence

"Heat, Life and Joy to worlds on worlds convey,

"Parent of Nature, Queen of Elements !

"While other reptiles sink in mire and clay,

"Thou art reserv'd for Me, distinguish'd *Fay* !

"My Heaven, my glories, and myself are Thine.

"Here then, diffus'd in bliss, thyself embey ;

"Thy centre with the Eternal Centre join,

"In *Venus* all engulph'd, and plung'd in Love Divine."

XIV.

"How worthless Learning! Birth how vain! and Gold!

"These once were Thine, and Thou wert once a beast.

"Give all thy future days to me enroll'd

"Among the Votaries of the sacred chest,—

"But hark! I hear the sound of feet unblest!

"And the last lingering lamps of night appear:

"The purple dawn begins to streak the East.

"I must not open to the unhallow'd ear

"Truths not permitted Me to tell, or Them to hear."

XV.

They saw, and startled at *Mektur*'s sight;

Who early sought to bring *Elfenor* aid.

With stern regards he cried, 'Hence, Sons of Night!

'Dare you these consecrated oaks invade?

'Of open day, and public eyes afraid

'You steal a shelter here, and prowl for prey.

'But see the Morning on the Mountains spread!

'To dens and caverns, Reptiles, creep away,

'Nor with your shameless Orgies stain the face of day.

XVI. "Ask,

XVI.

" Ask, and let yon approaching Sun declare

(The Mystick Chief replied) " the impious toil

" His beaming eye beholds in peace and war ;

" Proud Power's oppression, abject Slavery's guile,

" Might's iron gripe, and Art's insidious smile.

" Then boast of light; then boast that Virtue weeps,

" And Vice triumphant wantons in the Spoil.

" When guilty Care, fatigued with mischief, sleeps,

" Then fearless Innocence her quiet vigil keeps."

XVII.

' The day for useful labors Heaven design'd,

(*Melampus* answer'd) ' and the night for rest:

' Alternate blessings to the Elfin kind.

' He, each glad morn, and weary eve, be blest,

' Who gave the day for use, the night for rest!

' But Elves corrupt these blessings; some the light

' Abuse with wrongs: a more pernicious pest

' Waste all the useless day, and tire the night

' With impious zeal inflam'd, and many a wanton rite.

XVIII. "The

XVIII.

" The charge implied by thy calumnious tongue

(*Eumolpus* cries) " calm patience shall repell:

" You answer as you may this willful wrong.

" I know my duty and the place too well

" Licentious words with violence to repell.

" Anger and Arms must not invade the Grove:

" No Warriour here presumes his foe to quell:

" None in these shades but peaceful Votaries move;

" Or Youths and Maidens meet, and all their talk is Love.

XIX.

" But wherefore idly waste I time with Thee,

" By Heaven rejected, made of vulgar dust,

" The rubbish of the World? by fate's decree

" Doom'd here to err, and erring to be curst:

" Whose virtues are offences, and disgust

" Heaven's alienated mind. My bands, retire

" From speech profane, nor his false glosses trust:

" These cannot err; for These the Gods inspire.

" Come, thou distressed Youth, and join our sacred choir."

XX.

'Think not (*Melampus* cries) by flight to elude
 'The charge I meant: disclose that secret chest;
 'If Good be there, communicate the Good;
 'If shameful symbols, be the shame confest,
 'And Thou and Thine alike that shame detest.
 'Be not ashamed to mend; 'tis wisdom true.
 'In this pure stream be purer life profest;
 'Yon Altar let the victim's blood imbue,
 'Acknowledging thy life for thy offences due.'

XXI.

"Why dost thou censure what thou hast not seen,
 (Returns the Chief) "or seeing dost not know,
 "The mystic lessons which those Symbols mean?
 "'Tis ignorance only is to truth a foe."
 'To thy foul chest and fouler conscience go,
 (*Melampus* cries), 'to them I make appeal:
 'What do they hide, but what you blush to show?
 'The key can soon my charge, if false, revele:
 'The heart proclaims the guilt it labours to conceal.

XXII.

'These thy Associates next, by thee misled,
 'The conscious sharers of thy foul offence,
 'I summon to attest the truth I've said:
 'If haply Heaven will quicken their dead sense
 'To feel the weight of guilt, and tremble thence
 'At wrath omnipotent.--If such there be,
 'Haste, seize the proffer'd Mercy; here commence
 'Well grounded hopes; plunge in this stream with me,
 'And rise renew'd to life, from guilt and vengeance free.'

XXIII.

Eumolpus waves his signal for retreat.

In wild obedience strait the bands begin
 With jarring noise their instruments to beat,
 While groans and howlings fill the horrid din.
 Three staid behind; each wore an heifer's skin,
 Whose long tails sweeping from their helmets wave.
 Tears bursting spake the deep remorse within.
 Then falling at *Melampus'* feet, they crave
 His timely aid to help, and from destruction save.

XXIV. Their

XXIV.

Their leathern breasts they strike, their hands they
wring,

And cry, " We're Sinners of uncommon size:

" Females you see, and daughters to a King;

" Seduced by yon base guide in this disguise

" To serve the filthy purposes of vice.

" Yet, spite of crimes too black to utter forth,

" We mated with the Empress of the skies :

" Taught to believe ourselves of highest worth.

" O impious pride in worms! too vile to crawl on earth."

XXV.

Thus, weeping, fair *Iphianassa* spoke :

Lysippe adds, ' In idles all the day,

' Averse from toil, disdainful of the yoke,

' Our useless lives inactive roll'd away.'

" Inactive! (said *Ipponoe*) Happy They

" Whose lives, though idly, yet are guiltless spent !

" But, wanton as in fields the heifers play,

" Twixt holy fervors, and loose languishment,

" We low'd to every Youth, with lewdness foul besprent."

XXVI.

From an adjoining thicker, where the flood

Veil'd its chaste spring, with lustral hyffop crown'd,

Nais, who in a grotto there abode,

Forth issued with her Nymphs attending round.

They sung the Elfin race by waters drown'd,

At once the world's lustration, and its grave.

Then pour'd their copious offering on the ground

From their full urns, and, shouting, honor gave

To Heaven, dreadful in wrath, yet merciful to save.

XXVII.

How from the fluid mass, *Archiroe* taught,

This beauteous frame of things first rose to sight;

When through the emerging air meteorous shot

The rude faint glimpses of the new-born Light:

How Ocean fled, shook with unusual fright,

When the huge hills heav'd up their island-heads

Above his waves: while, wondering at their flight,

Birds sport in air; the scaly herd o'erspreads

The Seas; beasts spring to life, and gambol o'er the meads.

XXVIII. Next,

XXVIII.

Next, weeping *Myrtoessa* 'gan to sing

The guilt of thankless Elves in mournful strain:

How from their inmost depths Heaven's angry King

To vengeance led the imprison'd waves again,

And from above sluic'd down the sheets of rain.

High o'er the mountain tops the billows rise,

Till neither Elves, nor works of Elves, remain.

Wild Seas obey the Monarch of the skies;

Elf, puissant Elf alone, disdains his will, and dies.

XXIX.

Then *Hagno*, with a vial in her hand,

(Pure as the fountain-stream she in it bore)

Sings just *Deucalion*, by Divine command

Sav'd from the wreck, and destin'd to restore

The Elfin race, with promise that no more

The waters should destroy them. On spread wings

Iris proclaims it. 'Guilt's envenom'd fore

'The fountain heals (she cried); then seek the springs:

'Few drops shall cleanse.' And round the sprinkled
drops she flings.

XXX. *Anthracia*

XXX.

Antbracia last: "Yet tremble, stubborn guilt!

"Nor think Heaven's power restrain'd from punishment.

"Think not, because his oceans all are spilt,

"His wrath exhausted too; his fixt intent

"Is to abolish guilt: they who relent

"Here bury it in the waves; against a world

"Untaught by Mercy, in avengement

"Shall heavenly and infernal fires be hurl'd."

Then sternly o'er her head her flaming torch she whirl'd.

XXXI.

'Hail, *Nais*! and ye Nymphs her chaste Compeers!

(*Melampus* cries) 'These Sisters I commend

'To your lustrations; whose free gushing tears

'Have half absolv'd your labor. We'll attend,

'Your office done, and toward the Altar bend

'For sacrifice: next at yon hallow'd Trees

'Perform the Oath; and then the Hill ascend.

'Clean hands prepare, and hearts as pure; for these

'Are offerings we must make: such offerings always please.

XXXII. "Alas!

XXXII.

"Alas! (*Elfenor* cried) can water cleanse

"The deep-dyed stains of an ethereal Soul?

"Or can the drops this scanty fountain spends

"Wash it, with filth for years collected, foul?

"Go, bid the vast *Affyrian* flood to roll

"Its torrents through my bosom; or prepare

"The *Ægyptian* river, when his streams are full.

"In vain; no Seas wash white the *Æthiop*. Far

"More black my crimes, I ween, than blackest *Æthiops* are."

XXXIII.

The Sage return'd: 'Tho' vast the *Affyrian* flood,

'And *Ægypt's* river, yet defil'd they run,

'With slime discolour'd, and distain'd with mud.

'No Mother seeks to wash her new-born Son

'Upon their oozy banks: the virgins shun

'Waves so impure for offering, and chuse

'The unfullied stream fresh gushing from the stone.

'Yet not as means, but signs, such streams we use:

'The Purity we vow Heaven only can infuse.'

XXXIV.

Now came in view the Nymphs beneath the Mount,
 And *Prætus*' daughters with majestick pace
 In stoles of white: the *Genius* of the fount
 Renews each faded teint, each beauteous trace,
 And adds unusual charms to every face:
 From every eye celestial splendors beam;
 In every movement, every look was grace.
Elfenor starts, as waking from a dream,
 Admires the wondrous change, and strait demands the
 stream.

XXXV.

Melampus first his prayer to Heaven address'd:
 'Thee, Source of light and virtue, we implore
 'Discharge the load with which his mind's imprest;
 'Its wonted vigor to his Soul restore,
 'Inspire new strength, awaken every power;
 'Dispel the mist that blinds him, let him learn
 'Essential Good to covet and adore:
 'To lively hopes his killing terrors turn,
 'And let his heart for Thee with ceaseless ardor burn.'

XXXVI.

Then from the bank a Sprig of hyffop crops out
 And fords the brook; next dips the hyffop thrice,
 And sprinkled thrice *Elfenor* with the drops.
 His colors brighten, more enlarg'd his fize,
 Hope swells his breast, and sparkles from his eyes:
 To Heaven he turns them, and, discharg'd of fear,
 New prospects open, new affections rife:
 Guilt blunts its sting; nor on the throne appear
 The Judge's stern regards, he fees a Father there.

XXXVII.

"Eternal Source of Purity, (he cries)
 "Whence springs this hope to guilty minds unknown?
 "Whence can these longings after virtue rife?
 "Past crimes wash'd out, from whence but Thee alone,
 "So wash'd that they appear no more my own?
 "Oh, Virtue give! to Her my Will incline,
 "And Power vouchsafe by which she may be shown:
 "In her support both Power and Will must join.
 "O, Father, Virtue give! for Power and Will are thine."

N

XXXVIII. They

XXXVIII.

They met the Nymphs, and tow'rd the Sacred Hearth,
 Beneath the Mountain's brow, together drew:
 Rude was the humble Altar, rear'd of Earth,
 Near where the instructive Fir and Olive grew;
 Nor distant from the Temple's Avenue.
 Advancing tow'rd the Altar and the Hill
 A band of Sacrificing Youths they view,
 Fresh wash'd and pure from the adjoining rill,
 With instruments prepar'd the victim lamb to kill.

XXXIX.

Some bid the Impious and the Unclean remove.
Melampus then advanc'd, and 'gan to throw
 Upon the Eternal fire that lights the Grove
 The snapping falt and barly. 'These we strow
 'To Thee, All-bounteous Heaven, who doest bestow
 'Our daily food, for leaves the season'd flour;
 'Accept these Gifts, the tribute that we owe:
 'This Cup to Thee, Great Giver, too we pour.'
 The heaven-enkindled coals the grateful gifts devour.

XL. One,

XLIX

One, at the Altar holds the victim crown'd;
 This, from betwixt his horns that 'gan to bud,
 Shears the soft wool, and gives to all around.
 Thus in the victim each hath part allow'd:
 Each throws his part upon the burning wood.
 In solemn rite his hand *Melampus* laid
 On the lamb's head, as tow'rd the East he bow'd:
 Then, suppliant, bends his Olive-branch, and pray'd,
 And in the name of All, addressing Heaven he said:

XLI.

'Hear, Thou, the World's great Law-giver, and King!
 'Thy rebel Subjects bow before thy throne;
 'Gracious accept the ransom that we bring.
 'Our lives we to thy Justice forfeit own,
 'For all the past offences we have done.
 'Thy righteous wrath, to such offences due,
 'Convert upon This head: let This atone.
 'Accept its life for our's, when we imbue
 'Thy Altar with its blood.' They then the victim slew.

XLII.

Upon the rising of the Hill appeared
 An Oak deep rooted, braving storm and wind;
 Thick was his trunk, nor high his head was rear'd,
 Close-grain'd, his roots among the rocks intwined:
 Emblem of firmness and of strength design'd.
 Fronting the priest this Sacred Symbol stood,
 While some the victim flew, with head reclined;
 And others, from the wound as streams the blood,
 In separate vessels wait to catch the purple flood.

XLIII.

Witness of death they merit day by day,
 Part, sacred to the God, the Altar stains,
 Where the flay'd lamb in decent order lay.
 Melampus next the sacred Trees explains
 And holy Laws: then in what blood remains
 His Olive-branch he dips, and sprinkling both
 The Votaries and the Trees, the vessel drains.
 Then turning to the Oak, a mighty growth,
 Lifting his hand on high performs the solemn Oath.

XLIV. 'Hear

XLIV.

'Hear, and attest, ye everlasting Hills!
 'Ye Rocks, the strong foundations of the Earth!
 'And yon firm Oak, which half the Mountain fills,
 'Hear, and attest! 'Tis not the bloody hearth,
 'Tis not the costly victim that hath worth
 'To atone for guilt: these Heaven bestows to assure,
 'And shadow his decrees of Mercy forth.
 'Firm as the Oak, and as the Hill secure,
 'Unchanging as the Rocks, his Promise shall endure.

XLV.

'Confirm to Us this word: the victim burn
 'With fire celestial issuing from the skies.
 'And here our Hearts we offer in return;
 'The Heart's an Offering Thou wilt ne'er despise.
 'Witness this blood which every forehead dyes,
 'To keep thy Laws, in presence of this Oak,
 'We vow our lives a willing Sacrifice!
 'O, Thou enthron'd with strength! the avenging stroke
 'Inflict, and shed our blood when we renounce thy Yoke!

XLVI. Strait,

XLVI.

Strait, wrap'd in flames the blazing Altar shone.
 All shouting cry, with mingled dread and joy,
 "Thine is the Strength and Power! Thy arm we own
 "Mighty to save, and potent to destroy."
 Attending minstrels their loud horns employ,
 While distant beasts retreating more and more
 The sacred purlieus flee with wild accoy:
 Scared at the noise and fires they join their roar;
 And Hills and Rocks resound, "Thine is the Strength
 "and Power!"

XLVII.

The Bards, in bands of Youths and Elders placed,
 To martial strains their morning Hymns prepare;
 The Laurel These, and Those the Poplar graced;
 With crescent-buckler arm'd and pointed spear:
 Some the deep horn and *Dorian* pipe severe
 Blow flow and solemn; while from silver lyres
 These nimbly strike the livelier *Tyrian* air.
 In strains alternate the responding choirs
 Perform their varied Song; and thus began the Sires:

C H O R U S

CHORUS ENUM.

XLVIII. STROPHE I.

- ' Offspring of Heaven, whate'er thy name! whom earth
- ' Hereafter shall behold, and call her own!
- ' In Heaven Thou wert, before thy mortal birth,
- ' The great Assertor of thy Father's throne
- ' Against the rebel-powers, victorious Son!
- ' Yet Thou wilt deign with worthless Elves to dwell:
- ' Thou for their great exemplar shalt be known;
- ' Engag'd the Monsters of the Earth to quell!
- ' Thy Sufferings, thy Reproach, thy Labors who shall tell?"

XLIX. ANTISTROPHE I.

- ' Thy Mother's part thou shalt return to Earth;
- ' Thy Heavenly nature shall assert its own,
- ' And claim the honors of its heavenly birth;
- ' Among the Gods a God distinguish'd known!
- ' Ye Heavens, receive your King's undoubted Son!
- ' Tremble, ye powers, in *Tartarus* that dwell,
- ' For he shall shake your adamantine throne;
- ' Your bands unloose, Death's blunted shafts repel,
- ' And from their horrid chains release the slaves of hell.'

CHORUS

CHORUS JUVENUM.

L. STROPHE II.

"Haste to the birth, long promis'd from the skies!"

(The youthful Chorus thus began their lay.)

"Phyfitian! Pastor! Saviour! haste, arise!

"Health shall o'er Earth her balmy wings display,

"And Death give back her half-devoured prey:

"Your arms the deadly Serpent shall subdue,

"Long us'd to fill the Nations with affray:

"The nations rescued and preserv'd by You

"Loud *Io Pæans* sing, and eccho *Eleleu!*

LI. ANTISTROPHE II.

"Spring the glad Morn! celestial Light, arise!"

(The Youths continued with responsive lay.)

"Auspicious roll the Seasons through the skies,

"At God's right hand enthron'd, and cloath'd with day!

"Thou, Pure, the pure shalt aid; thy happy sway

"Shall bless the World: Oracular and True,

"Thy Counsels guide the nations in the way:

"The nations guided give thee praises due.

"Loud *Io Pæans* sing, and eccho *Eleleu!*"

LII. EPODE.

LII. EPODE.

CH. JUV. "Haste, to our Youth truth's arduous path disclose,

"And lead them safe up Virtue's steep ascent!"

CH. SEN. 'Haste, give the hoary head secure repose,

'With sweet reflections on a life well spent !'

CH. JUV. "Peace shall with Thee to dwell on earth consent,

"And banish'd Justice make her glad return."

CH. SEN. 'Soft airs shall breathe with *Panacea* sprent,

'And smiling Plenty pour her bounteous horn.'

CHORUS UTERQUE.

"Haste, Saviour, spring to life! haste, rise the glorious

"morn !"

LIII.

Thus they the ancient Prophecies rehearse,

Which hoar tradition through a length of years
Deliver'd down in memorable verse.

The story of their Song describ'd appears

Upon their crescent shields; which each uprears
With steady grasp, and firm determined eye,

Clanging the din of war with ratling spears
On the brass verge, as in disdain to fly;

Fixt to hold fast their shields, or in maintaining die.

LIV.

Of wattled fallows was the frame compos'd,
 With tough bull-hides diffended, cover'd o'er;
 A circling rim of brass the field inclos'd:
 Four had the rim, the field compartments four;
 A different lesson each compartment bore:
 Here *Virtue* triumphs, *Pleasure* scorn'd retires;
 There monsters conquer'd dye the ground with gore;
 The Serpent there corrupts with solar fires;
 And here in torturing pangs the suffering God expires.

EV.

A heaven of brass with glowing splendors red
 Adorn'd the whole circumference around.
 There *Love's* bright Son, his golden plumage spread,
 Pour'd forth the seas, and fix'd the solid ground;
 Here rebel Hosts to Hell's abrupt profound
 He drives victorious; whose dark paths he trod,
 Its prison burst, its worst of terrors bound,
 And gave the dead to life; the blest abode
 Receives the Victor last, among the Gods a God!

LVI. *Elfanor*

LVI.

Elfenor stood attentive to the Hymn,

The guide of Youth, and sovereign hope of Age;
Explores the painted field, the sculptur'd rim :

Then eager thus address the blameless Sage.

“ Who is this God, who gracious deigns to engage

“ In mortal toils to save a reptile line?

“ When goes he forth this mighty war to wage?

“ What wonders his approach proclaim, what sign?

“ What mother gives the birth, half Mortal, half Divine?”

LVII.

The Seer returns: ‘ What Heaven in darkness throws

‘ Seek not to know, nor curious pry too far.

‘ He WAS before this world to order rose,

‘ Heaven’s eldest birth, by whom all creatures are.

‘ But who his generation shall declare?

‘ When, or from what descent he assumes our dust,

‘ Imports not thee to know; the search forbear.

‘ Enough for thee, the Science to be just!

‘ Permit the rest to Heaven, and his sure Promise trust.

LVIII.

'Than towers more safe the tutelary God

' Shall make this Altar thy protection rise:

' When riven stones before the tempest nod,

' This fortress stands, and all assaults defies:

' For succour here the wretch securely flies.'

Then to the Oak the Sage his pupils led,

Climbing the steepy Hill; beneath it lies

A victim's fleece o'er its tough root outspread,

With curl'd and butting horns, the rash assailant's dread.

LIX.

To *Prætus*' daughters then he turns, whose tears

Brighten'd their charms, as flowers the spangled dew.

' Behold, where *Prætus*' piety appears!

' Which yester morn the monarch hither drew:

' This victim-ram the afflicted Father slew;

' And cried, "These spoils, my Strength, I vow to Thee!"

' (And here the horned fleece devoutly threw.)

"Grant these dim eyes my daughters lost to see,

"And fold them in my arms restor'd to Heaven and Me!"

LX. "Then

[101]

LX.

"Then half his prayer is heard. It is our parts
(*Ipbianassa* cries) "to yield the rest,
"Haste to his arms, and pour our grateful hearts
"To soothe the sorrows of his aged breast,
"Long by our follies and our crimes oppress.
"This done, to pay our vows we here return
"To Him who hears the prayer of the distress.
"The ram shall bleed, his Altars oak adorn,
"Our Everlasting Strength! and our protecting Horn!"

LXI.

This said, they fought the King. When thus the Seer:
"Thrice happy These! in Folly's sea once tost,
"Already wreckt, when now no hopes appear;
"But driving o'er the Surge, and almost lost,
"A hand unknown conducts them to the coast.
"No hearts like Theirs the grateful tribute pour;
"The most assur'd, as once endanger'd most:
"No flattering calm can tempt them from the shore;
"They call the Storm to mind, and tremble and adore."

I

LXII. *Elfenor*

LXII.

Elfenor catch'd the Omen: "Happy Sounds!

"Be this my lot! Auspicious prophet, hail!

"But oh! I dread the ocean that furrounds,

"When *Anteros* strides the storm; when nature frail

"For *Circe's* island courts the softening gale;

"When the World's mart allures with glitterand bait:

"I know their Strength, how able to prevale;

"I know myself how weak: Distressful state!

"For while the flight is vain, the encounter is too great."

LXIII.

'Just are thy fears; to them thy safety owe,

(*Melampus* cries;) 'these forecast all events:

'The mad presumption that contemns a foe,

'Contemns the prudent measures of defence.

'Presume not then; but with a modest sense

'Of thy own weakness, seek from Heaven thy aid.

'His power controuls the embattled elements;

'Nature lies vanquish'd, Elfin glories fade,

When he makes bare his arm; and *Anteros* flies afraid.

LXIV.

'For this the Oak beside his Altar grows,
 'Emblem of Strength and Truth : the storm it bears,
 'Firmness unconquer'd and unshaken shows ;
 'By time unchang'd, unchanging Truth declares :
 'The Wretch for Succour here prefers his prayers,
 'And trusts in Power sufficient to relieve :
 'The Offender here vicarious blood prepares,
 'And claims of Truth its promise to forgive ;
 'Here covenanting Elves their mutual faith receive.

LXV.

'Hence, as Protectors of their people, Kings
 'And Leaders take their *Sceptres* of command :
 'Ensign of Power Supreme from Heaven that springs,
 'The Legislator borrows hence his *Wand* :
 'Hence *Rods* work wonders in the Prophet's hand :
 'Image of truth, the Judge hence plucks his *Mace* :
 'Who swear, before the uplifted *Truncheon* stand :
 'The sacred *Staffs* the faithful *Heralds* grace :
 'The Oak each Symbol yields, and every doubt gives place.

LXVI. 'If

LXVI.

- ' If yet thy wavering faith instruction need,
 ' On every tree that beautifies the steep,
 ' The monument of strange protection read:
 ' Those Olive-boughs the votive vestments keep
 ' Of Shipwreck'd Sailors rescued from the deep;
 ' Those Holms, those Oaks, with many a garland crown'd,
 ' Those Trunks, o'er which close bands of Ivy creep,
 ' Witnefs unlook'd-for help in danger found,
 ' With Victors spoils, and chains of captives 'scap'd around.

LXVII.

- ' This golden Ram the grateful *Phryxus* speaks,
 ' (Pattern of that which gilds the *Phrygian* Grove;)
 ' Him, lovely Youth, (health blooming in his cheeks)
 ' His stepdame *Ino* courts to lawless love;
 ' But the chaste Youth no fond endearments move.
 ' Her hireling priests, obedient to her hate,
 ' Claim him an offering to the Gods above:
 ' The victim's crown'd, the obdurate votaries wait;
 ' And only *Helle* mourns her injur'd brother's fate.

LXVIII. ' Strait

LXVIII.

' Strait from the pile incessant volumes broke,
 ' (The pile which hasty rage collected green,)
 ' Of slowly-rising undulating smoke :
 ' The Youth from view the thickening vapors screen,
 ' Who fled with *Helle* in the cloud unseen :
 ' They fled, till *Asia's* hills appear'd in sight
 ' Across the narrow sea that roll'd between ;
 ' A bark they climb: new horrors now affright ;
 ' The mirkfome welkin scowls, and shrouds the sun in
 ' night.

LXIX.

' As on the prow the trembling *Helle* stood,
 ' While the storm howls, and flashing billows flame,
 A huge swell bursts, and sweeps her to the flood ;
 ' She sinks, and sinking gave the flood a name.
 ' The laboring vessel through its loosen'd frame
 ' Admits the sea ; astride the broken prow
 ' Safe to the shore the wondring *Phryxus* came.
 ' The golden ram, that grac'd it, on a bough
 ' In *Phrygia's* Grove he hung, and paid his grateful Vow.

LXX.

' Yon Robe, that bellies from the wind and roars,
 ' Preserves the fame of *Dædalus's* tale.
 ' *Minos* pursues him, whose unnumber'd oars
 ' Hiss in his ears, just ready to prevale :
 ' When, taught by Heaven to catch the fresh'ning gale,
 ' He rears his oar, then hoists into the skies
 ' His ample robe, the first-invented sail ;
 ' O'er the white foam the winged vessel flies,
 ' And *Minos's* angry threats, and laboring oars defies.

LXXI.

' Of Elves restor'd to health this range of trees
 ' Preserves the just Memorials: here you'll find
 ' The wound, the fracture, the acute disease,
 ' And means of cure inscrib'd upon the rind.
 ' Heaven's power to save in teen of every kind
 ' Recorded stands, the Medicine for despair :
 ' From foes, diseases, raging seas, and wind,
 ' From war, chains, death, his tutelary care
 ' The pious Votary guards, and hears the wretch's prayer.

LXXII. " I know

LXXII.

"I know his Power to save: but where's the worth-

"To win his Love to Me, (*Elfenor* cried.)

"Stranger to virtue, reptile son of earth?"

'His worth not *THINE* (the blameless Seer replied)

'Assures thy mind, and bids it to confide.

'He asks no merit, but returns of praise;

'His light shall lead thee, and his truth shall guide.

'Transplant into thy heart his righteous ways,

'And on the Sacred Hill sweet clouds of Incense raise.'

LXXIII.

Then reaching from the Oak a shield, he said,

'Take this, yet worn by none but Chiefs of fame.

'Bear it and live; or let it bear Thee dead.

The Heaven-descended gift to *Ægypt* came;

'There *Hermes* wore it, great, illustrious Name!

'*Asclepius* next to *Samothracia* bore

'The potent virtue; and from thence the fame

'*Pelasgus* brought to our *Cecropian* shore,

'And left it here. Now wear it Thou, and fear no more.

LXXIV.

Thus from despair *Melampus* freed his Soul ;
 Doubt after doubt recedes, his fears give way,
 From his clear'd mind the gloomy horrors roll,
 Loft in the splendors of surrounding day.
 So from the mountain's top where darkness lay,
 Brooding the tempest, and o'ercast the Scene ;
 When Heaven removes the clouds with chearful
 ray,
 The rocks and groves rise smiling with the sheen,
 And growing light diffus'd spreads through the vast
 Serene.

MELAM-

MELAMPUS;

OR

THE RELIGIOUS GROVES.

CANTO III.

LOVE.

———Et robora Numinis instar

Barbarici.———

Claud. Laud. Stilich. Lib. I.

M E B A M P U S

THE RELIGIOUS BRIDGES

CANTON

OF V

[III]

MELAMPUS;

OR

THE RELIGIOUS GROVES.

CANTO III.

LOVE.

I.

AS now the Summit of the Hill they reach,

A new world opens to the ravish'd Eye:

All on the right *Arcadia's* valleys stretch,

Where fallow, tilth, and pasture mingled lie,

Champion, and wood, in sweet variety;

Unnumber'd streams in silver currents stray

Through the rich glebe; the Sun in the Eastern sky

(Stepp'd from his chamber like a bridegroom gay)

O'er the fair landscape smiles with soft enamour'd ray.

3

II. Behind

II.

Behind them, *Ells'* ample plain extends,

Which *Adria's* stormy Sea at length receives :

Just o'er the flood diminish'd *Zant* ascends,

Part hid in clouds, part buried in the waves.

Upon the left, *Nonacria* high upheaves

His rocky ridge, that shines with spangled snows :

But discontinuous, in the middle leaves

An opening, which the distant city shews :

Broad at its foot the lake of shady *Acheron* flows.

III.

Before, up rose in majesty the Grove,

With goodly trees adorn'd, stately and fair.

The leaves with various verdure interwove,

To the soft Spirit ever breathing there

Wave changeable ; the blossoms thick appear

Wak'd by the Sun, who through the leafy veil

With twinkling beams had pierc'd ; the dewy tear

Impearls the flowers which all the turf aumail,

And incense sweet to heaven in rich perfumes exhale.

IV. Soaring

IV.

Soaring aloft, but warping from the right,
 Across the Hill to her aerial nest
 Among the rocks of *Nonacris*, in sight
 A snow-white Eagle flew; her talons press'd
 A wreathing serpent, which still gor'd her breast
 With tooth infixt; the pain new strength supplies:
 Closer she grasps the monster, till its crest
 Drops lifeless: to her young she bears the prize,
 An huge unfolded length, triumphant through the skies.

V.

' *Elfenor*, (said *Melampus*,) high in air
 ' View yonder combat, and approve the Sign.
 ' New dangers threaten, for the fight prepare,
 ' And boldly meet what thou canst not decline.
 ' Be willing to o'ercome, and Victory's thine.'
 " O spare the trial, for I dread the foe,
 (*Elfenor* cried,) " be blameless safety mine,
 " And all the pride of triumph I forego:
 " So well his wily arts, so well myself I know."

VI. Strait

VI.

Strait to his fears the Druid made return;

‘ Presume not, nor despond. How vain the first,

‘ How weak thy powers from past experience learn.

‘ As causeless is the latter; for distrust

‘ To Heaven’s imparted Succour is unjust.

‘ Be cautious never self-deceiv’d to yield,

‘ And thou shalt conquer: render’d more august

‘ By aid celestial, every dart repell’d,

‘ Back on the foe; Heaven’s arm thy Strength, his Love

‘ thy Shield.’

VII.

“ Myself I still distrust, myself alone,

(Rejoins *Elfenor*;) “ but if Heaven sees fit,

“ Who shall oppose his Will? His Will be done!

“ Extinguish’d Worlds his Power infinite

“ Shall glorify.—I tremble and submit.”

‘ But Heaven is not more Powerful than Good.

(*Melampus* answer’d;) ‘ If thou art not yet

‘ Convinc’d of that, enter this sacred wood:

‘ From emblems fair his worth more fair be understood.’

VIII. ‘ Soon

VIII.

Soon as the ample Portal's shade he treads,
 The shapely shafted trees his eyes salute
 On every side; whose tall aspiring heads
 High up to Heaven their branching honors shoot :
 Their foliage wide o'er-arching glow'd with fruit,
 And intermingled blooms of various hue:
 Beneath, the *Moly's* deeply buried root
 Resisting charms, and deathless *Amaranth* grew;
 With that joy-giving plant, which soothes the hearts
 that rue.

IX.

'These lofty Cedars, that the Portal form,
 'Strong and majestick, (reassumes the Sage)
 'Laugh at the tempest and deride the storm :
 'The leaves' eternal green mocks winter's rage,
 'Unhurt by insects, unconsum'd by age.
 'Fit entrance to the Deity's abode!
 'Strong to protect, or mighty to engage
 'The fiercest foe; a staff to help, or rod
 'To scourge; the Almighty King! the Everlasting God!

X.

' On every side in beauteous order rise
 ' The graceful-column'd Palms, white, black, and red,
 ' Of various colors, and of various size,
 ' Whose branches shine like rays of glory spread.
 ' No trees so fair the fruitful earth has fed.
 ' The Larch, the Fir, the Pine their charms unite
 ' To grace these walks. O bow with them the head;
 ' And learn, low-stooping from Ambition's height,
 ' To worship the Most High array'd in glory bright!

XI.

' The Laurel and the Myrtle close entwin'd,
 ' Thick walls with their entangled arms have made:
 ' In the broad cove umbrageous Planes are join'd
 ' To shield the Sun's fierce beam, and cool the glade;
 ' With Mountain-Ash, whose lengthen'd morning
 ' shade
 ' Serpents abhorrent fly. Thy fears how vain
 ' With such defence! who seeks celestial aid
 ' Beneath his shadow shall secure remain,
 ' A cover from the heat, and shelter from the rain!

XII. 'View

XII.

' View there the Pines, the Citrons, and the Palms,
 ' Where beasts and birds and Elves promiscuous feed,
 ' Loaded with food and medicinal balms:
 ' Nor other seasons, other suns they need,
 ' But fruits to fruits eternally succede:
 ' This hour, in which the infant blossom blows,
 ' Here knits the bud, and there matures the feed.
 ' Heaven, kind to all, his ready Good bestows,
 ' Daily it comes unask'd, and unupbraiding flows.'

XIII.

Mean time the Spices of the fented grove
 Flang out their rich perfumes; which to the Soul
 Breath'd soft delight, and gratitude, and love.
Elfenor's eyes through every quarter roll,
 While down his cheek the tear of rapture stole.
 "How beautiful thy dwellings! I could stay
 "For ever here, contemplating the whole,
 "And THEE in All. Hence, vain delights, away!
 "Be THOU my rest by night, be THOU my joy by day!"

XIV.

As when the headstrong Youth forsaking home,
 His Father's counsels and his care disdains,
 Through the wide world in quest of joys to roam;
 Through riot, quarrels, want, disease, and chains,
 To dream of pleasures, and experience pains:
 If his fond Sire with open arms restore
 His freedom, plenty, peace, and fair domains,
 How does he bless the Love he scorn'd before,
 Taste each exalted joy, resolv'd to part no more!

XV.

Then thus the Sage: 'Some interval is given
 ' For contemplation; that, discharg'd from care
 ' Of grosser things, thy Soul may rise to Heaven
 ' With Smoke of Incense on the wings of Prayer.
 ' While I the aromattick woods prepare
 ' And odoriferous plants, here Thou at rest
 ' Indulge to thought. Return'd, with thee we share
 ' The Hymn of Praise: a Sacrifice the least
 ' That grateful hearts would pay, yet Heaven accepts it best.'

XVI. He

XVI.

He went to cull from herbs and sented trees
 The subtle essence of their high perfume;
 Sweet Thyme, the treasure of *Cecropian* bees;
 The Bay-leaf snapping in the flame; the bloom
 Of Rose-marine; the Savin's jointed plume;
 Wild Cypress; leaves of Figs; and resinous Fir;
 The Cedar, sweating odoriferous gum;
 The fragrant Myrtle; Mastick, like the Myrrh:
 Fumes grateful to the Gods, which hell's foul hosts deter.

XVII.

Meantime, sequester'd in the shade, apart
Elfenor wander'd, shunning publick eyes;
 Health strings his nerves, and joy dilates his heart.
 Busied in thought him *Anteros* meets, in guise
 A Priestess of the Grove, and blandly cries,
 "Belov'd of Heaven, all hail! Say, whither rove
 "Thy lonely steps?" The modest Elf replies,
 "Long blind to Heaven, I now explore the Grove,
 To read his wondrous works, and trace his boundless love."

XVIII. "Well!

XVIII.

" Well are thy thoughts employ'd, Belov'd of Heaven!

(Returns the foul impostor:) " nor ill chose

" This pleasing shade, for contemplation given.

" Beneath yon Oak, round which the woodbind grows

" With fond embrace, and the Milesian Rose

" With modest blushes gives her every sweet,

" A victim's hide invites to soft repose.

" At ease, and undisturb'd, in that retreat,

" Contemplate the First Good, First Fair, and Only Great.

XIX.

" His Love deserves thy wonder, and return

" Of Love from thee, which he directs to extend

" To all his works: from all his works discern

" How All on others mutually depend:

" This Palm-tree smiles not, separate from its friend.

" Should sleep o'ertake thee, e'en thy sleep shall prove

" Instructive here.—Thy shield a while suspend.—

" The gentle inspiration from above

" Shall smoothe each rougher thought, and tune thy Soul

" to Love."

XX. He

XX.

He weeted not the felon's lewd intrigue
 Beneath the guise of piety exprest :
 And Nature, weary with the night's fatigue
 Of troubled dreams and broken sleep, address'd
 Itself (reclin'd upon the skin) to rest.
 Yet quits he not his shield, till the opiate smell
 Induc'd a slumber, and his sense opprest'd.
 From his slack grasp the unguarded target fell,
 And *Anteros* to his brain applied the envenom'd spell.

XXI.

Where skins of rams the drowzy votaries strow,
 Indulging sloth, and spread the shaggy bed,
Anteros was wont the illusive scenes to show,
 And fill with idle oracles their head.
 Here, off his guard, by indolence misled,
Elfenor lay entangled in the toyls :
 While *Anteros*, ever prompt at mischief, shed
 The dream around, artificer of wiles ;
 And thus with aery forms his phantasy beguiles :

XXII.

At first he seem'd fain prostrate at a shrine;
 The Priestess thron'd beside him in a veil:
 Who, not with frantick noise, but voice benign,
 Accosts him soft: 'Belov'd of Heaven, all hail!
 'The Virtuous never of reward shall fail.
 'Thou art decreed to give the afflicted earth
 'A race of heroes, destined to prevail:
 'Ipponoe's charms await to crown thy worth;
 'Haste, light the bridal lamp! haste, give the heroes birth!"

XXIII.

The Spousals o'er, in a secluded bower
 He dream'd he chid the bride's too long delay;
 While round the roses shed their fragrant shower.
 Then wearied sunk in sleep: but as he lay,
 A thrilling voice in whispers seem'd to say,
 "Awake! why sleeps my Love, when Heaven's behest
 "Continues unfulfill'd? ere long the day
 "And other rites will call." His lips she press'd,
 And threw her arms around, and panted on his breast.

XXIV. *Elfenor*

XXIV.

Elfenor wak'd, and started when he found
 The fair *Ipponoe* panting on his breast,
 Pressing him soft with snowy arms around.
 The Fiend with fair *Ipponoe's* form impress'd
 His lying semblance, like *Ipponoe* drest.
 The wondering Elf surveys her glowing charms,
 And gaz'd half lost upon the smiling pest.
 His eyes drink poison which his bosom warms,
 And half his heart subdues, and half his rage disarms.

XXV.

'Are these, *Ipponoe*, (said he) thy returns
 'For Heaven's great love, and good *Melampus's* care?'—
 "Unkindly question'd! when my bosom burns
 "With undissembled love for Thee: but spare
 "The unjust rebuke, (replied the guileful Fair.)
 "'Tis Heaven that plants in nature these desires,
 "Time's waste, and nature's ruins to repair:
 "To him obedient light at mine thy fires;
 "Tho' good *Melampus* chide, 'tis Heaven who love inspires."

XXVI.

Thus spake the Form, and smil'd enchanting love,
 With melting looks and studied perfidy:
 Then with her left hand wandering gently strove
 To steal his shield that lay neglected by.
 As on the wat'led orb he casts his eye,
 He starts surpris'd, nor left his shield behind.
 Then rising made the Fiend this stern reply:
 'Call'st thou this Love? O Scandal to thy kind!
 'A fever in the blood, an ulcer in the mind!

XXVII.

'The Love that nature prompts hath other views,
 'Hath nobler ends than loose promiscuous lust;
 'To extend creation, happiness diffuse
 'To future ages, heal with mutual trust
 'The various ills with which frail life is curst.
 'Tho' instinct spur, wisdom must guide the rein,
 'And Age must bless to make the nuptials just.
 'There Love to cast her *Cestus* kindly deigns,
 'Utility the end, the pleasure but the means.

XXVIII. 'Look

XXVIII.

' Look round the Grove, the feather'd tribes among,
 ' With mutual faith the blameless pairs behave:
 ' With mutual care they rear their helpless Young,
 ' And ag'd receive the succour which they gave.
 ' For fruitless pleasures thy wild passions rave;
 ' No father's smiles thy wandering nuptials grace;
 ' But his age sinks with sorrow to his grave.
 ' If offspring issue from the lewd embrace,
 ' Thankless they issue forth, a curst deserted race.

XXIX.

' Such is the idle gossamer, that flits
 ' With every breath, no useful end pursued,
 ' But west at random clings to all it meets.
 ' If Pleasure sways thee, in this shield be view'd
 ' The example of abstemious Fortitude:
 ' Pleasure in vain with meretricious smiles
 ' The Hero's heart attacks; her charms withstood,
 ' He chose severer Virtue's glorious toils,
 ' Scorn'd the soft wanton's baits, and 'scap'd her dangerous
 ' wiles.'

XXX. He

XXX.

He said, and turn'd the scutcheon to her eye :
 Soon as the powerful virtue was addrest,
 The assum'd *Ipponoe's* mimick beauties fly,
 And all the foul impostor stands confest.
 A loathsome hag the wither'd form express'd,
 And *Anteros* through the mask to fight appears.
 Defeated, not abash'd, the common pest
 The Virtue which he could not conquer, sneers,
 And scoffing flaunts away with lewd illiberal jeers.

XXXI.

Elfenor left the covert, now aware
 No safety could be found in solitude
 From subtle Spirits, and their hidden snare :
 In vain are barr'd the gates of sense to exclude;
 Through fancy's pass the treacher will intrude,
 Impressing with involuntary thought
 The passive mind, averting it from Good.
Elfenor, by his late experience taught,
 Shun'd the retired path, and tracts more social sought.

XXXII. He

XXXII.

He hasted back to where the towering Larch
 And spiry Fir cast forth a chearful shade
 Spangled with light; where Palms with pointed arch
 Compose the vaulted Isle. The glimmering glade
 Was fill'd with Votaries: one enraptur'd pray'd
 Beneath a Palm, her hair a fillet bound
 Made of the leaf, in vesture white array'd:
 Devotion's self she seem'd to all around,
 Now with uplifted eye, now prostrate on the ground.

XXXIII.

Near to the Suppliant as *Elfenor* drew,
 He heard these words with fervor utter'd forth:
 "My Soul is struck with wonder when I view
 "Thy form more fair than all produc'd on earth.
 "Eternal fruits with unremitted birth
 "Fill the glad year by Thee with plenty stor'd;
 "In vain my tongue would tell thy passing worth:
 "Thou food, wine, shelter, dost to all afford;
 "For shelter, wine, and food, be Thou by all ador'd!"

XXXIV. "Here

XXXIV.

" Here in Thy prefence let me bend the knee ;

" When absent let this branch thy place supply,

" Pluckt from thy sacred venerable Tree.

" A boon thou wilt not to my wish deny,

" Whom an immortal youth forbids to die."

She rose, and from the stock a scyon took ;

Then bow'd before it, and then way'd it high.

Elfenor wondering, from his silence broke,

And to the wily fiend disguis'd, enquiring spoke.

XXXV.

' Excuse me, Stranger, whosoe'er thou art :

' I came attracted by thy fervent zeal

' To join the homage of a grateful heart :

' But let me not my great surprize conceal ;

' His tribute due thou seem'st from Heaven to steal,

' And give it to a stock. If cause there be

' From reason, or Heaven's will, that cause revele.

' To senseless wood why bends the reasoner's knee ;

' Why bows thy nobler self before the ignobler tree ?

XXXVI. " Impious

XXXVI.

" Impious ! (returns the Votary) dost thou ask

" A reason why to pay thy worship here ?

" Look round what crowds consenting in the task

" Prostrate before their Deities appear.

" And art THOU ONLY wife ?—What Beauty's there !

" Shall Beauty not win love ? What arms project

" To wing us round ? What fruits throughout the

" year ?

" Great, Good, and Fair, to nourish, please, protect !

" Great, Good, and Fair, our trust, our love, and praise expect.

XXXVII.

' Great, Good, and Fair, trust, love, and praise demand,

' 'Tis true: but shall the unmeaning work compare

' With that designing Mind, and mighty hand

' Whose all these creatures, and their uses, are ;

' The Source of All that's great, and good, and fair ?

' To Him alone our gratitude we owe :

' He bids these trees for Us their honors wear,

' Curves their broad arch, and bids their blossoms blow,

' Their ample shade to spread, and ripen'd fruit to glow.'

S

XXXVIII. " Per-

XXXVIII.

"Perverse! to interpret thus a blameless word!

(Rejoins the Fiend) "as if I had address'd

"And made the Tree my God! a charge absurd!

"Who for the body could mistake the vest?

"I mean those sacred influences that rest

"Indwelling here, and give the eternal green:

"Which not forsake the branch that Votaries wrest

"From the live trunk; but there remain unseen.

"I worship not the Tree, but God that dwells within."

XXXIX.

'Again thou err'st, or I again mistake,

(Replied *Elfenor*) 'wouldst thou comprehend

'Thy puifny God within this Stock or Stake?

'The Eternal Virtue knows no bounds or end:

'Nor does he only on the Grove attend;

'He tunes the lark, gives honey to the bee,

'Scents the gay flowers when genial rains descend,

'He lives in All: not only in the Tree,

'But lives for mercy or for judgment even in Thee.'

XL. "This

XL.

" This mediate worship (said the Fiend) is done
 " To the Prime Cause through these. Let this refute
 " Thy fond mistake: Yon ever-glorious Sun,
 " With his attending fires, whose virtues shoot
 " Throughout this frame, to animate the brute,
 " Paint the rich mead, melodious notes excite,
 " Exalt the founts, sublime the juicy fruit,
 " Dispense disease, and health, and day, and night,
 " And life, and death. Great God of All, Celestial Light !"

XLI.

' Thy words (*Elfanor* cried) with horror chill
 ' My blood : in such invented shifts is shown
 ' Not Judgment's error, but a stubborn Will,
 ' Determin'd Heaven's just Monarch to disown,
 ' And boldly place a creature in his throne.
 ' Turn, thy mind's eye to Him, who lights up there
 ' That fire, and guides it through the burning Zone,
 ' To scatter life, or death; to wound, or cheer;
 ' And whom thou wilt not love, yet learn at least to fear.'

XLII.

" Learn Thou to fear (retorts the Fiend again) "

" Contemner of that God who gave the Grove,

" And worship to the Grove did first ordain ! "

" Go, ask thy Fathers, and their deeds approve;

" Some in the Oak majestick worship *Jove* ; "

" *Apello's* votaries to the Laurel run ; "

" The Myrtle's sacred to the Queen of Love ; "

" The Vine to *Bacchus* : These are all but One, "

" The source of every good, yon all-propitious SUN ! "

XLIII.

" If yet thou dar'st the God's command despise ; "

" If yet thy folly wisdom's lore disdains ; "

" Yet shun the vengeance open to thine eyes. "

" See'st thou this stone, which grumous blood distains,

" Smear'd with the plash of gore and mingled brains

" Of elder Atheists ? Let this rock persuade,

" Though wisdom lose her ineffectual pains. "

Then on the phantom of a rock she laid

Her branch, and frown'd. *Elfenor* answer'd, undismay'd.

XLIV. ' Whoe'er

XLIV.

' Whoe'er thou art, a foe to Elfin kind
 ' I know thee now: this painted shield behold.
 ' See here, Heaven's conquering Son in battle join'd
 ' Against his Father's enemies of old,
 ' Who vanquish'd fall before him. Here is told
 ' How the fell monsters of the earth were kill'd;
 ' The Serpent last his hideous length unroll'd.
 ' Speedy return, and due allegiance yield,
 ' Or perish with his foes.' He said, and struck his shield.

XLV.

Vanish'd the stone, the Fiend to fight revel'd
 Drop'd his disguise, and fullen strode away.
 Pleas'd with the wondrous virtue of his shield
Elfenor prostrate thus began to pray :
 ' O, King of Heaven! accept the thanks I pay:
 ' As Thine the Strength, so all the Praise be Thine!
 ' Whether I mix in crowds, or musing stray
 ' In secret paths, still lend thy aid Divine :
 ' Thy strength in every place I need, so weak is mine.'

XLVI. Now

XLVL

Now through the Portal, numerous as the sands,
 Crowd in the morning votaries: Old and Young,
 And Rich and Poor, with branches in their hands,
 Pour in perpetual, a promiscuous throng,
 Ere the day's toil begin, to join the Song
 Of daily homage, praise, and gratitude.
 With these, return'd *Melampus* mov'd along;
 The burning Censer, and the Spicy Wood
 In either hand; the Choir around in order stood.

XLVII.

The Royal *Prætor*, whom his daughters met
 Hast'ning to weary Heaven with ardent prayers
 For their return, now came to pay his debt:
 (A debt from All, but greater far than *Theirs*
 Was his to Heaven and good *Melampus*' cares.)
 The eldest leads her Sire with decent grace;
 His golden Sandals next *Lyfippe* bears;
Ipponoe last, with due attending pace;
 A chaste and holy Love reign'd awful in her face.

XLVIII. *Elfenor*

XLVIII.

Elfenor saw, nor could refrain at first

(So deep the impressions of the dream were grown)

To view the unconscious Fair with some disgust:

But when he mark'd how steady virtue shone

From her firm eye, on pious acts alone

Intent; that now, not studious how to please,

She pleas'd the more, and unsought honor won:

The Fiend's illusions vanish by degrees,

Each prejudice subsides, each vain suspicion flees.

XLIX.

Strait through the vocal Grove, where Echo mocks,

The hoarse horn roars, the winding shell more clear

Peals forth the Symphony: *Nonacria's* rocks

Rebellow to the sound. The distant hear,

And hearing know the hour of homage near.

All hastening to the common temple ran;

Those whom disease or age forbid to appear,

Know when to join in heart—that all they can!

The Universal Choir! Then thus the Bards began:

L. "Prepare:

LIX.

"Prepare to meet your God, ye Sons of Earth,
 "High thron'd in Heaven, who deigns to visit here!
 "Thousands of Spirits, with their wings stretch'd forth,
 "The Monarch in his Royal Chariot bear,
 "And rapid whirl him through the fields of air.
 "O'er their steep heights majestic as he rode;
 "The wondering mountains shrink, and melt for fear;
 "And waving forests at his Presence nod:
 "So bow, and tremble Ye! Prepare to meet your God!

LI.

"He comes! See every leaf observant stir,
 "Proclaiming his Approach! the darkness flies.
 "He comes! Lift up your lofty heads, ye Firs!
 "And Ye, ye everlasting Cedars, rise!
 "Receive your Lord, the Monarch of the Skies!
 "Great as ye are, yet time your glory sheds,
 "While He, Most High, Eternal, time defies.
 "Too low your gates, too strait your Portal spreads:
 "Rise, rise, ye loftiest Pines! Ye Cedars, lift your heads!

LII. "Ye

LII.

"Ye Trees of goodly sight and fragrant smells,
 "Your every beauty, every glory show,
 "To deck the Palace where your Monarch dwells!
 "He moulds your shafts, he spreads your hues
 "that glow,
 "From Him your verdure, form, and fragrance flow:
 "Himself how wondrous Fair! In vain you paint
 "His glories forth, to whom yourselves you owe;
 "Though dipt in ether shines each lively teint,
 "Too gross the pencil'd lines, the colours are too faint.

LIII.

"Learn hence, ye reptiles, on the earth that crawl,
 "(His awful courts with so much splendor crown'd)
 "WHOSE Wisdom plan'd, WHOSE Power effected All
 "In infinite variety! Around,
 "The smiling Grove, the gay enamel'd ground,
 "Burst into bloom, and speak in flowers their joy.
 "O worship Ye with reverence profound;
 "And to his Honour all your powers employ,
 "Whose Kingdom knows no end, whose Glory no alloy!

LIV.

" Ye Mountains, shout! Ye laughing Vales, sing!

" Ye murmuring Fountains that for ever stray,

" And all the Grove, rejoice before your King!

" His Sceptre rule! Heaven's Hosts confess his sway:

" Shall reptiles only dare to disobey?

" Shout, all the Earth! Ye Heavens, attest your joy!

" Wake every String, chaunt forth the raptur'd Lay,

" And to his Honour all your powers employ,

" Whose Kingdom knows no end, whose Glory no alloy!

LV.

" Ye branching Palms, where date succeeds to date,

" The elder dropping as the young protrude;

" Citrons and Pines, whose undiminish'd freight

" Supplies the various seasons, while the fruit

" To-day consum'd, to-morrow is renew'd,

" Proclaim his Goodness! Hark, the feather'd throng

" Feast and rejoice! Eternal Source of Good,

" From thy full urn still pour thy streams along:

" Vouchsafe our daily food, accept our daily song!

LVI. " Ye

LVI.

" Ye stately Oaks, whose boughs exclude the Sun,
 " Ye broad-leav'd Planes, ye widely-spreading Beech,
 " Ye Laurels, that the burning *Sirius* shun,
 " Ye Ash, whose shades half o'er the forest reach,
 " And chase the Serpent-tribe, his Goodness teach !
 " The weary traveller here secure is laid,
 " Whileround, your arms their kind protection stretch:
 " In vain fierce Suns, or driving Storms invade,
 " In vain the aspick burns, such safety's in the shade.

LVII.

" Amidst the terrors guilty mortals dread,
 " When thy red bolts the ethereal concave rend,
 " Almighty God, thy powerful shelter spread !
 " O'er us thy everlasting arms extend,
 " Hide, hide our guilt, thy vengeful shafts suspend,
 " And in thy shadow give us safe repose !
 " Though fortune shine, or all her storms descend,
 " Guard us from both ! And when our eyes we close,
 " The lurking Serpent drive, drive far our unseen foes.

LVIII.

" Pure from the stream, by sacrifice aton'd,
 " Bold we presume to approach thy Holy Seat,
 " And seek thy Presence in the Grove enthron'd.
 " With offerings worthier Thee, these Odours sweet,
 " Pure essence, for thy purer nature meet :
 " These on thy sacred embers laid shall blaze,
 " And grateful fumes exhale from temper'd heat :
 " Thence on their subtle wings aloft shall raise
 " To Thee the reptile's Prayer, to Thee the reptile's Praise."

LIX.

Then on the smoking coals the sprigs he threw
 Of every kind ; short snap'd the crackling wood,
 Till high to Heaven the pillar'd Incense grew.
 The branches wave, the Bards proclaim aloud
 MOST HIGH! ETERNAL! POWERFUL! and GOOD!
 The Mountains eccho to the vaulted skies
 The loud acclaim. *Elfenor* raptur'd stood :
 A Joy Divine approving Heaven supplies ;
 While by the Incense chas'd the Fiend indignant flies.

MELAM-

M E L A M P U S;

O R

T H E R E L I G I O U S G R O V E S.

C A N T O I V.

J O Y.

—Atque habitæ Graiis Oracula Quercus.

Georg. II.

M E L A M P U E

THE RELIGIOUS GROVES

C A N T O IV

J O Y

—A new edition of the original text—

M E L A M P U S:

O R

THE RELIGIOUS GROVES.

C A N T O IV.

J O Y.

I.

SO odious were the fumes of Incense found
 To that malicious Spirit, who could not bear
 The smoke, to him heart-piercing; while around
 The jocond choir their grateful praise declare,
 Hymning their great Preserver: nought was there
 But Love unmingled, and harmonious Song.
 Then freed from guilt, and resting in the care
 Of long experienc'd Goodness, the mixt throng
 To their respective tasks benignant mov'd along.

2

II. When

II.

When to *Meldampus* thus the reverend King:

' This general duty paid, where all agreed

' For general blessings their due lauds to sing;

' Attend us, Seer, to the descent with speed;

' Where wait our Eucharistical kids to bleed,

' For blessings more than health, or life, or food;

' My Daughters lost restor'd, from folly freed,

' From error rescued, and to truth renew'd:

' Peculiar be our Thanks for our peculiar Good!

III.

' The Youths already at the Altar stand,

' Prepar'd the chosen hecatomb to flay:

' The shining blade uplifted in their hand,

' While in loose cords the skipping victims play.

' On the warm coals the thighs and entrails lay,

' And pour the blood, Heaven's portion in the feast:

' These sacred emblems Life and Strength pourtray:

' And Life and Strength are Heaven's! This done, the rest

' Shall furnish the repast. Be Thou our chieftest guest.

IV. ' With

IV.

' With joy unbounded will we spread our hearts,
 ' Convivials in this Festival divine.
 ' While, rank'd in order, all assume their parts,
 ' The Banquet's double honours shall be Thine ;
 ' Unmeasur'd goblets of unmingled wine.
 ' The festal Hymns my royal band employ ;
 ' Let all thy Bards the chearful chorus join.
 ' Our raptur'd hearts this day know no alloy ;
 ' Praise without end to Heaven ! and without measure, Joy !

V.

" Such pleasures (cried *Ipbiana*) flow
 " From social virtue, where no guilt upbraids !
 " Such pleasure round the Throne Celestials know,
 " Tune their glad harps, and raise their smiling heads :
 " Triumphant each his golden plumage spreads,
 " When he beholds a mortal wretch forlore
 " Half dropping to his fate, if back he treads
 " His steps recover'd, wak'd by Wisdom's lore :
 " Their raptures then are great, as were their fears before.

U

VI. " But

VI.

"But oh ! remembrance ! by the same degrees

"These raptures rise, we gage our Father's grief ;

"That grief points out our foul impieties.

"This sad reflection, like a secret thief,

"Robs us, *Melampus*, of thy kind relief.

"As in the danger, so the joy, our share

"Might justly claim to be consider'd chief :

"But we have nought to vow save future care ;

"And all our joys are damp'd with thoughts of what we

"were."

VII.

'No more, *Ipbianassa* ! (said the Seer)

'Vain were the joy, your safety not complete ;

'Complete your safety, whence the swelling tear ?

'Not to rejoice, were now to doubt your state :

'And now to doubt it would be most ingrate,

'And chase the Love so seasonably shewn.

'More insecure is innocence elate,

'And vaunting in its strength. The fractur'd bone,

'At length more firmly knit, acquires a stronger tone.'

VIII.

To him *Ibbianassa* made reply :

- “From sense of danger scap’d our transport grows:
 “When on that danger I revert my eye,
 “The horrid view distracts me; as the rose,
 “Though fair and sweet, upon the prickle blows.”
 ‘It’s guard, as well as parent; (cries the Sage.)
 ‘And let that thought thy harrafs’d mind compose.
 ‘Resent not thou, when Heaven has dropp’d its rage :
 ‘Be happy, as he wills; and all thy griefs affwage.’

IX.

- “So deep the sense of what I am, and was,
 (Returns the Fair) “fills my astonish’d thought;
 “Not to be thankful, were a crime more base
 “Than all my past offences. Mercy brought
 “When wanted most ! unmerited, unfought !
 “What can I offer for such wondrous Love ;
 “What but this heart !—Take, Heaven, what thou
 “hast wrought !
 “Here, to my joy indulging, let me rove,
 “Devoted all to Thee, sequester’d in the Grove !”

X.

' Daughter of *Prætus*, (the good Seer rejoins)
 ' Thy wish is incorrect; Heaven never meant
 ' Unsocial life: his boundless goodness shines
 ' On countless worlds: and such his kind intent,
 ' Our time, though justly due to Him, is lent
 ' To serve our fellow-creatures. Good enjoy'd
 ' Points to do good to others; the cement
 ' Uniting all! then solitude avoid.
 ' Wouldst thou *be* good, *do* good: be busied and employ'd.'

XI.

" *Melampus*, (thus the *Argive* Monarch said)
 " While hecatombs and feasts to Heaven we give,
 " No equal recompence to Thee is paid;
 " Such as a King may offer, Thou receive.
 " Canst thou be drawn th' *Arcadian* Grove to leave?
 " My lov'd *Ipbianassa* shall be thine,
 " And *Argos* shall *Arcadia's* loss retrieve.
 " A third of all my empire I resign,
 " And thou to priestly cares shalt royal counsels join."

XII. ' Rich

XII.

' Rich in herself I take the great reward
 (*Melampus* cries) ' her ample dowry's light
 ' With her inestimable worth compar'd.
 ' With this good hand unchanging Faith I plight,
 ' Raiment and Food, and each Connubial right.
 ' Has ought *Iphianassa* to object ?
 ' Not force, but mutual wills, can hearts unite :
 ' There languid nature cools not to neglect ;
 ' But age, that ripens merit, heightens the respect.'

XIII.

" It ill becomes a daughter to dispute
 " Her Father's pleasure, (said the Royal Fair.)
 " Obedience and compliance better suit
 " Her weakness, shelter'd by paternal care :
 " But, oh my Royal Father, here forbear
 " To urge your power. I know the debt immense
 " I owe to good *Melampus* ; shall I dare
 " His virtues with my crimes to recompence ?
 " In penance let me live, and weep my foul offence."

XIV. ' Her

XIV.

' Her crimes (returns *Melampus*) who shall blame
 ' Who from the lustral wave renew'd ascends?
 ' Not that I'd lessen or their guilt, or shame.
 ' So much on female chastity depends,
 ' With justice infamy its breach attends.
 ' But where we see a change sincere obtain,
 ' There strengthen'd virtue every pass defends:
 ' While those of one poor virtue blindly vain,
 ' See not a thousand faults, and wear a careless rein.'

XV.

The Damsel then: " My Father, must I lose
 " Your sheltering care, your mild and honour'd sway?
 " With this hand goes my heart: if you refuse,
 " And give it from you, with it you convey
 " The chief affections of my heart away.—
 " 'Tis *Prætus*' gift, *Melampus*, though but small;
 " At once the pledge and proof that I obey.
 " If Heaven and You receive me from my fall,
 " Share both this thankful heart, till Heaven shall claim
 " it All."

XVI. ' A

XVI.

"A moment we the Sacrifice postpone

(The Monarch cried) 'till we consult the Grove,

"Yon close recess, the God's immediate Throne.

'Where, as the Laurel's leafy tongues shall move,

'We read if Heaven our last resolve approve.

"*Melampus*, call the interpreters around,

'From *Pelias* sprung, the *Dodonean* Dove,

"To watch each nodding branch and mystick sound,

"And from the rustling boughs your future fates expound.

XVII.

"If Heaven auspicious to our wish assent,

"This day shall be a day of joy indeed.

"Soon shall th' Espousals gain the purpose meant,

"And Marriage Rites to Marriage Vows succeed.

"Cleans'd from their gall new hecatombs shall bleed,

"To lengthen out the Eucharistical feast.

"The Nuptial Crown do thou, *Ipponoe*, braid

"With Myrtle and Amaracus embrac'd :

"*Lysippe*, mix the flour, and knead the bridal paste.

XVIII. 'With

XVIII.

' With lighted torch the boys the Bride shall bring,
 ' To *Thetis*' lap when *Pæbus* is declin'd ;
 ' While round the Bards the Hymeneals sing,
 ' By fife and lute in grateful concert join'd :
 ' The active youth the circling dance shall wind ;
 ' Now act the fight, now imitate the chase,
 ' Stoop, bound, and fly, and turn ; the Maids behind
 ' With twinkling feet shall step the measur'd pace ;
 ' And shew how sweet the accord of Fortitude and Grace.'

XIX.

" *Elfenor*, (said *Melampus*) thou shalt be
 " The Bridegroom's Friend, the wedding-ring to bear,
 " Neat, without ornament: firm constancy
 " The Iron shall engage ; its form declare
 " Truth that shall know no end. Thou too prepare
 " The Myrtle wreaths to deck the Bridegroom's bowers.
 " My Mother dead, take Thou a Mother's care
 " To weave my Garland mixt with various flowers :
 " And witness for us both, if Love sincere be ours."

XX. To

XX.

To him *Elfenor* : ' The vast debt I owe,
 ' O more than Father ! cannot be express'd,
 ' For this chang'd heart, where peace and pleasure grow,
 ' Joy without tumult, without languor rest.
 ' Mercy triumphant reigns, and in my breast
 ' An infant Conscience smiles : no guilt to annoy,
 ' No craving selfish passions to molest ;
 ' No envious grudges my own peace destroy,
 ' And every happy object round me, gives me joy.

XXI.

' What happy prospects open to my view
 ' From this day's Nuptials, if I right forecast !
 ' Not more sincere delight thy Mother knew
 ' When first she saw thee, and embrac'd thee fast,
 ' And thank'd the Gods for all her travail past.
 ' In thee, *Melampus*, we with joy discern
 ' That Virtue meets a full reward at last :
 ' In Thee, fair Nymph, more joyful truth we learn ;
 ' Heaven's arms are open'd wide to Sinners who return.

XXII.

' HE seeks the wandering sheep, the wounded hart,
 ' Knows with his crook to drive, or pipe to allure,
 ' To heal the sick, or draw the bearded dart :
 ' SHE hears the Shepherd's voice, near fountains pure,
 ' Nor shuns the cleansing stream, nor flights her cure.
 ' Your Names shall mark some young recording tree :
 ' Like Them your Loves increase, like Them endure ;
 ' And give the world a generous progeny,
 ' Like fair *Ipbianassa* good, and wise like Thee.'

XXIII.

At the East end, upon a gentle rise,
 Thick intertangled Laurels form'd a screen ;
 The Secret Place conceal'd from public eyes,
 By none but Kings and chosen Prophets seen,
 And those Interpreters who dwelt within,
 To read the mysttick signs, and thence translate
 The Visions, Motions, Sounds, or sacred Sheen,
 In arduous matters, or nice points of state ;
 Their Counsels to direct, or open future fate.

XXIV. " While

XXIV.

"While I and *Prætus* are admitted there,

"You wait the answer here," (*Melampus* cried.)

To pass the leafy veil they now prepare :

When strait a sudden lustre from the skies

Shot through the gloom ; the wind began to rise,

And, gliding through the trees on easy wings,

A Form celestial skims before their eyes :

In the strong gale his fluttering mantle sings,

And wheeling round the court he forms his lessening rings.

XXV.

Then drops, and to *Elfenor* wav'd his hand :

Wings fledg'd his feet, and wings embrac'd his head ;

His fingers lightly held a feather'd wand.

Then to *Elfenor* thus the Herald said :

'Belov'd of Heaven, all hail ! from thence I'm sped

'The Messenger of wrath ; thy doom was fix'd,

'The irrevocable sentence spake thee dead.

'How interesting the interval betwixt !

'Despair griev'd all our hosts, and not a hope was mixt.

XXVI.

' Despair without a hope fill'd all our host,
 ' All but Celestial LOVE's Eternal Son,
 ' He knew that I but little speed could boast:
 ' Wing'd though I was to see the sentence done,
 ' Indulgent LOVE vouchsaf'd me only one,
 ' He shot before me like a trailing star,
 ' Whose course seems finish'd soon as 'tis begun.
 ' Intent to save thee, on his winged car
 ' He rush'd impetuous down: I mark'd him from afar.

XXVII.

' This Grove he fought, and Zephyr sent to thee
 ' To lead thee hither. What employ'd the eve,
 ' And what the night, thou need'st not learn from me;
 ' What arts he us'd thy losses to retrieve,
 ' And baffle *Anteros* labouring to deceive,
 ' Making *Melampus* his free instrument:
 ' But hard the task, and arduous to atchieve,
 ' To bring a heart so harden'd to relent,
 ' And vengeance, on a sinner doom'd to die, prevent.

XXVIII. ' This

XXVIII.

'This morning, when the disappointed foe,
 'Scar'd at the fumes of Incense, fled away ;
 'Despairing of success by wiles below,
 'He boldly ventur'd to the realms of day,
 'And claim'd Thee as his due and forfeit prey.
 'LOVE hung on high his equal scales in air ;
 'Thy Duty *that, this* thy Discharge to weigh ;
 'Thy *merits here*, and thy *Transgressions there* :
 'Our Hosts were griev'd, the Fiend shouted at the Compare.

XXIX.

'When upward sprang LOVE's Son with rapid fail,
 'Endeavouring to weigh up the cumbrous lett.
 'He threw with care into the opposing scale
 '(As balance to the long neglected debt ;)
 'Thy copious tears, and deep unfeign'd regret :
 '(Against thy crimes ;) thy conquest in the Grove,
 'Thy filial Trust, new resolutions set ;
 'And last, which made the trembling balance move,
 'Thy Prayers, thy raptur'd Praise, and Universal Love.

XXX.

' The Fiend objected both to *weight* and *kind* ;
 ' Tears were not virtue, but its want proclaim'd :
 ' Not e'en though future reformation join'd ;
 ' For partial virtue was but virtue maim'd :
 ' Nay e'en that partial virtue he defam'd
 ' By calumnies and lies : these in he threw
 ' Pressing the adverse beam. Thy Patron claim'd
 ' Thy full discharge on fixt conditions due.
 ' This sunk thy weightier scale, and up the Traitor's flew.

XXXI.

' Thy full discharge obtain'd, to me he sped,
 ' And bade me haste my errand : then he stuck
 ' Wings on my feet, and feathers to my head :
 ' From my right hand, with vengeance arm'd, he took
 ' My *Harpé*, dreadful with its sweeping crook :
 ' And as he gave benign his mild command,
 ' From my sharp dart the bearded point he strook ;
 ' Which fell upon *Eumolpus* ; in my hand
 ' A pointless shaft he left, this wing'd, but powerful wand.

XXXII. ' Haste

XXXII.

' Haste to *Elfenor*, said the FILIAL LOVE ;
 ' His trial past, his exercises done,
 ' His prize adjudg'd, how cruel wouldst thou prove,
 ' Shouldst thou delay his amaranthine Crown,
 ' And keep him from the palm so hardly won !
 ' Thy rod shall gently steal his life away,
 ' (For Death's wide gate can be escap'd by none.)
 ' Then (cast his pristine form) in bright array
 ' Thy rod shall call him forth to an eternal day.

XXXIII.

' Should doubts arise if such a change can be,
 ' And inexperience tempt thee to diffide ;
 ' Thyself the wonders of this rod shalt see,
 ' An earnest of the change that shall betide.'
 A snake then chanc'd athwart the green to glide,
 In playful volumes innocently roll'd :
 The Herald to his crested head applied
 The magic wand ; which, wondrous to behold !
 Induc'd a sudden age, and dim'd his scales of gold.

XXXIV. He

XXXIV.

He languishes and dies; the muscles tough
 (Wound round his rod) like wire in spirals hung:
 Strait from the colourless and lifeless slough
 The snake renew'd, in golden verdure young,
 Shot forth, and to the rod entwisted clung.
Elfenor view'd with pleasure and surprise
 How quick with life the active muscles sprung;
 What brighter hues the magick touch supplies,
 What lustre paints his form, what lightnings in his eyes.

XXXV.

' This may assure thy faith (the Herald said:)
 ' Thine eyes this sleep-inducing Wand must seal;
 ' Thy form grown rigid, and thy colours fled,
 ' A soft deliquium on thy sense shall steal,
 ' And no disease or agony shall feel.
 ' Then soon this life-inspiring wand will smite
 ' Death's iron grasp, shake off this cumbrous veil;
 ' And lead thee forth array'd in glory bright
 ' Up to yon realms of day among the Sons of light.'

XXXVI. "Gracious

XXXVI.

- " Gracious thy message, kind thy care has been,
 " Celestial Herald ! (pleas'd *Elfenor* cried;)
 " For weak's the evidence of things not seen,
 " And our frail frame shrinks at a change untried :
 " But Truth and Goodness bid me to confide.
 " These every doubt and every fear restrain ;
 " The heart that feels them needs no proof beside :
 " Nay, Nature's self a change will ascertain ;
 " Where all things die to rise in other states again.

XXXVII.

- " We see the day decline, and die in night,
 " Then rises waken'd to a beauteous morn :
 " Dead winter springs, and darkness puts on light.
 " From what small seeds, or little grain of corn,
 " The stately stalk, or spreading tree, are born !
 " Dropp'd in the mould and perish'd, they spring forth
 " In other forms, which flowers and fruits adorn.
 " Why may not worms, as we are, leave in earth
 " An empty film to rot, and know a nobler birth ?

Y

XXXVIII. " Where-

XXXVIII.

"Wheree'er Heaven calls, or wherefoe'er he leads,

"I follow ready, to his will resign'd :

"Whatever world or scene of things succeeds,

"He reigns through all, and I can nothing find

"That I should dread, while he continues kind."

This said, the Herald gave the gentle stroke ;

Elfenor faints ; upon the bank reclin'd

Melampus stretch'd him : when in part he woke,

And lift his dying eyes, and thus prophetick spoke :

XXXIX.

"Darkness creeps o'er the present and the past,

"While Time draws back the veil from all before.

"The opening prospect lengthens wild and vast,

"A Sea immense, whose boisterous billows roar

"The sport of winds, and hide the distant shore.

"The crouded scene, *Melampus*, moves from Thee

"And thy illustrious Bride ; an age, or more,

"On *Argos* throne thy Royal race I see,

"Fill'd with the inspiring God, and heavenly Augury.

XL. "Ah !

XL.

- " Ah! what avails, *Amphiaras*, thy skill,
 " To know the end, unweeting of the mean?
 " Thou fall'st at *Thebes*; in vain th' impending ill
 " In fate's reflected mirror was foreseen,
 " Thou fall'st thy people's Saviour; while thy Queen
 " Smiles on her bracelet! nor conclude it hard:
 " For Heaven in mercy shuts thy mortal scene
 " In flower of life and virtue, for reward:
 " The guilty shall awhile for ripening wrath be spar'd.

XLI.

- " Thy fons thy death revenge; who exil'd mourn
 " The vengeance unbecoming pious hands,
 " From their own country, and from empire torn;
 " Too faithful to a Father's last commands!
 " I see thy offspring cast on other lands;
 " O'er the wide North to Western seas they rove,
 " And as they spread, Religion's light expands:
 " Priests, Prophets, Bards, to instruct the nations move,
 " And plant in distant climes their *Hypereſian* Grove.

XLII.

- " Meanwhile, Lust, Rapine, and Revenge through *Greece*
 " Shake every state, and trouble every shore :
 " War flings her iron lance, and frightens Peace.
 " Here the *Cadmean* Lyon's heard to roar ;
 " There whets his tusk the *Caledonian* Boar ;
 " Now *Lydia* flees before the *Median* Mule ;
 " There *Persia's* Ram shall dip his horn in gore :
 " *Gracia's* rough Goat shall break the *Persian* rule ;
 " The Goat an Eagle-tear, and stretch her wings to *Thule*.

XLIII.

- " Religion takes it's colour from the age,
 " A minister to Lust, or stern debate ;
 " Warriors grow Gods, those Gods in factions rage,
 " While oracles are made the tools of state.
 " Pale Superstition, busy to create
 " Phantoms for fear, those phantoms to appease
 " With bloody victims bribe infernal Hate :
 " Idolatry, intent on what it sees,
 " Turns Symbols into Gods, and deifies her Trees.

XLIV.

"Thy Druids, in their Western clime secure,
 "Tread not the walks of War, or Error's maze:
 "Chief on yon spot, which whitening seas immure,
 "Whose stones are tin, shall Truth's enlight'ning rays
 "Distinguish'd shine, and gild her lengthen'd days.
 "Safe from incursions and from hostile camps,
 "Their manners know no mixtures or decays:
 "While realms around, as time their lustre damps,
 "Here light their torch at Truth, and trim their faded lamps.

XLV.

"Untainted with the vices of the times,
 "Here Virtue long her peaceful reign shall hold;
 "Fenc'd less by Laws than ignorance of crimes.
 "Some the choice Medicines of the fields unfold;
 "Some deal out Justice undeceiv'd by gold:
 "When danger threatens, or languid nature pants,
 "They smile at death, in future prospects bold:
 "Their God no Walls confine, no Image scants,
 "But in their Groves devout they trace him through
 "the plants.

XLVI. "But

XLVI.

" But spite of care, or fierce surrounding seas,
 " Elfin corruption shews at length its stain;
 " Till conscious guilt, the wrath she dreads, to appease,
 " Shall float with blood of Elfin victims slain
 " The horrid Altars, and the Grove profane,
 " Their crimes the Eagle from afar shall call,
 " Scenting its prey, to hover o'er their plain :
 " Then shall thy Druids bleed, their Oaks shall fall,
 " Error, and Vice, and War, and Vengeance harrafs All.

XLVII.

" What total darkness overspreads the Earth,
 " In every clime extinguish'd every ray !
 " O wake! and give the promis'd Blessing birth,
 " And light the nations with returning day !
 " I see a sceptre rise which wide shall sway :
 " See yonder star a stream of glory pour !
 " Bow down, ye Potentates! with joy obey
 " The expected King! the Star foretold of yore,
 " Ye Wife, with rapture know, and wonder, and adore !

XLVIII. " The

XLVIII.

"The Branch Divine! the Rod of heavenly root!
 "The Sovereign Balm, whose fragrance fills the skies.
 "From sea to sea the encreasing Plant shall shoot.
 "Intent on Him, ye Nations, fix your eyes,
 "Who food and medicine to your tribes supplies:
 "Heals Superstition with celestial Love;
 "Nor longer bids the bloody Altars rise:
 "Idols and Symbol worship to remove,
 "Plants in the heart renew'd his Intellectual Grove.

XLIX.

"Anteros, his threaten'd empire to maintain,
 "Rouses the powers of Earth and all their arts
 "To oppose Religion, and prevents it's reign.
 "Vice trembles through her states; Imposture starts,
 "And lurking Malice shoots her poyson'd darts.
 "Fierce Interest and blind Prejudice unite;
 "Kings and Philosophers espouse their parts.
 "Through fiery storms, and all the rage of spight,
 "She moves victorious on, and trails her robe of white.

" Soon to her staff shall regal sceptres bow,
 " And Kings in dowry their domains bestow.
 " Then *Anteros* shall put on a solemn brow
 " In sanctity assum'd. Hence springs new woe!
 " Hence Pride, Ambition, fierce Contention flow;
 " Scholastick webs, the raging lust of power,
 " Imperious Zeal, vain Pomp, and Tinsel Show.
 " Foes, guis'd like friends, suppress Religion's lore,
 " Dawb her fair face with paint, and stain her robe
 " with gore.

" Once more thy sons, what of thy sons remain,
 " In yonder spot the *Cassiterian* Isle,
 " Shall blotted Truth and Purity again
 " In youthful grace and beauty make to smile.
 " To Them she flies from *Rome's* tyrannick foil,
 " And from her feet shakes off the attesting dust:
 " Thy Kings protect her from assault and guile.
 " Learning wipes off Tradition's fordid rust,
 " And Freedom's hands the chains of forc'd compulsion
 " burst.

LII.

“ But lo! the prospect deepens! fails unfurl’d
 “ Whiten the seas, and journey with the sun!
 “ No longer *Tbulé* bounds the Western World;
 “ New shores are open’d, and new realms are won.
 “ From port to port see restless Commerce run,
 “ And high in air her rigid balance hold!
 “ By thirst of gain Religion now’s undone;
 “ In open market every virtue sold,
 “ And God himself exchange’d for late-discover’d Gold.

LIII.

“ This shining mischief, with confusion big,
 “ Swallows whole empires in her ravenous maw,
 “ While mutual graves their mutual falchions dig.
 “ Intent on this the rival nations draw
 “ With endless rage War’s ever-changing law.
 “ Deceit, and Fraud, and Luxury, and Pride,
 “ Corruption’s teint, and wrong-defending Law,
 “ With every artifice of vice beside,
 “ Debauch a selfish world, and spread Disorder wide.

LIV.

" O blind to every Good! to Evil prone!
 " O thoughtless, creeping reptiles of a day!
 " Heaven wakes to vengeance. Hark, the nations groan!
 " Kings and their armies flee in dread dismay,
 " The thunders roar, the forky lightnings play;
 " In horrid shower the burning sulphurs fall,
 " The Oceans hiss, the mountains melt away;
 " Fierce fires and flames enwrap the blazing ball,
 " And Desolation draws her dreadful sweep o'er all.

LV.

" Happy, thrice happy those distinguish'd Few,
 " Who, listening early to Religion's lore,
 " From earthly objects their affections drew!
 " Their eyes and wishes fixt on yonder shore,
 " Where want, and pain, and death shall be no more.
 " Incessant glories beam upon my sight!
 " On new-sprung wings my Spirit pants to soar,
 " And reach the regions of celestial light.
 " Adieu! Earth's bubble breaks, and sinks in endless night."

LVI. Thus

LVI.

Thus spake the Prophet, and then clos'd his eyes,
Stretcht at his length, and number'd with the dead.
Again his wand the Herald then applies,
And from his clay-cold stiff'ning carcase fled
The inward form, on stranger-pinions sped.
Once a vile worm, and reptile son of clay,
He mounts on wings of radiant colours spread,
Chang'd in his powers, and clad in bright array,
Dear to the Son of LOVE, amidst the realms of Day.

Thus, the first and second
Secrets as his hands, and numbered with the hand.
Again his hand the hand their eyes
And from his hand the hand their eyes
The inward form, on stranger-pinnings
One's life work, and spite for of day
His hands on wings of light in color
One's life in his power, and clad in light
From the power of LOVE, and the power of LOVE

And from his hand the hand their eyes
And from his hand the hand their eyes
The inward form, on stranger-pinnings
One's life work, and spite for of day
His hands on wings of light in color
One's life in his power, and clad in light
From the power of LOVE, and the power of LOVE

N O T E S

O N

C A N T O T H E F I R S T.

S T A N Z A I I I.

VERSE 6. *Aristotle*, in his *Poeticks* (cap. 17,) informs us, that a lance was imprest on the bodies of the first Founders of *Thebes*, and appeared a long time on those of their Descendants.

VI.

Verse 7. 'If any of those blessed Spirits (the Angels) fly with *one wing*, as the *Jews* are wont to speak concerning that Angel, who is *the Minister of Vengeance*, it is only because they are commanded by God so to do, and because they know that slowness of theirs is more agreeable to his long-suffering nature than to fly *with both wings* toward the execution of his displeasure.' (*Tower's* on the Lord's Prayer, p. 114.) And the Pagans observed, that Vengeance moved with a slow pace^a, and a limping foot^b.

IX.

Verse 8. That animating and efficacious spirit, mentioned in *Ezekiel* xxxvii. 9. *Come from the four winds, O Breath, and breathe upon these slain, that they may live.* And the same with that invoked by the Spouse in the *Canticles*, iv. 16. *Awake, O North Wind, and come thou South, blow upon my garden, that the spices thereof may flow out.*

^a Δίον βραδύν ποδὶ σιγῶσα. Euripid.

^b pede Poena claudo. *Hor.* Od. 2. Lib. III. Et *Valerius Maximus*, Lento enim gradu ad vindictam sui divina procedit ira. De Religione, p. 33.

These

These divine inspirations, exciting men to great and good actions, were not unknown to the Heathens. They believed, that no great action was performed without this divine afflatus^c; which wrought a change in the mind for the better^d; and preserved them miraculously in dangers, unhurt by fires, and safe through floods^e.

XI.

Verse 1. Whoever has been the least conversant with the Scriptures, or profane writings of Antiquity, can be no stranger to *Religious Groves*: though many perhaps are without a distinct idea of their several parts and uses; the *Dark Grove*, with its avenue or approach, called the *Dromos*; the *Fountain*, for lustrations; the *Altar*, for sacrifices near the fountain; the *Rock* (or *Hill*) with the more *Sacred Grove*, and *Altar of Incense* upon it. These are, most of them, mentioned together.

Where, from the *Rock*, with liquid lapse distills

A limpid Fount——

And shaded with a green surrounding Grove;

Where silver Alders, in high arches twin'd,

Drink the cool stream, and tremble to the wind.

Beneath, sequester'd to the Nymphs, is seen

A mossy Altar, deep embower'd in green;

Where constant vows by travellers are paid,

And holy horrors solemnize the shade^f.

Pope. Odyss. XVII.

Beneath a Fountain's sacred brink we rais'd

Our verdant Altars, and the Victims blaz'd:

('Twas where the plane-tree spread its shades around.)

Pope. Iliad II.

^c Nemo vir magnus sine aliquo afflatu divino unquam fuit. Cicer. de Nat. Deor.

^d ἀλλ' ὃς ἐκτασὶς ἀπλῶς ὅτος ἐστίν, ἀλλ' ἐπὶ τὸ κρείττον αἰσχρογὰ καὶ μεταστάσις. Jamb. de Mysteriis. Sect. III. cap. VII.

^e Τὰ τε γὰρ αἰετὰ βατὰ γίνεσθαι διαφορμένους, καὶ εἰς πῦρ φέρεσθαι, καὶ πῦρ διαπερύνεσθαι, καὶ ποταμὸς διαπερύνειν. Ibid. cap. IV.

^f ἐπὶ κρήνῃ ἀφεικοίῃ

Ἀμφὶ δ' αἶψ' αἰγίρων ὑδατορεσφίων ἢ ἄλλος
Παύλοισι κυλοτερὶς, κατὰ δὲ ψυχρὸν ῥέει ὕδωρ
Ἵψόθης ἐκ πύργου. βυμὸς δ' ἱφύπερθε τίτνυτο
Νυμφαίων, ὅθι πάσις ἐπιρρίσκον ἔδεται.

Ἡμεῖς δ' ἀμφὶ περὶ κρήνῃ, ἱερὰς κατὰ βυμὰς
Ἐρδομεν Ἀθανατοῖσι τελέεσθαι Ἐκατόμβας
Καλὴν ὑπὸ πλατανίῳ, ὅθι ῥέει ἄγλαον ὕδωρ.

And

And raise an *Altar* in the shady Grove,
Fast by the *Fountain's* gentle flow——^h

Homer's Hymn to Apollo.

These parts were so universally observable in the *Religious Groves*, that the hackney-description, in all the little Poets, was, as *Horace* tells us,

Diana's Grove and *Altar*, with the stream,

Whose rapid glide delights the winding valeⁱ.

Neither are these descriptions less frequent in the Philosophers and Historians than in the Poets. *Plato* describes the old *Atlantick Grove* of *Neptune*, as abounding with trees of all kinds of an extraordinary height and beauty, from the goodness of the soil; where were many Temples of the Gods, many Gardens and Schools^k. And, to select one out of many in *Pausanias*, descending from the *Hill*, is the sacred *Grove*, out of which runs a *River*,...and on the top of the *Hill* is the *Temple* of *Minerva Saitis*. (Corinth. p. 198^l.) These indeed were natural inartificial places; the *Hill*, with Trees upon it, Grove-work round it, and a *Fountain* in the vale, or dropping from the *Rock*. But the quotations referred to shew, that the Antients applied such places to religious uses: whence *Eustathius* defines the *ἄλσος*, or Grove, every woody place watered and set apart to the Gods^m. And the holy places since erected by human art, even to this day, retain the traces of their originals: the *Dromos*, or *Clofe*; the Grove, or *Cloysters* and *Church-yard*; the *Fountain*, or *Font* at the entrance of the Church; where also, in *Solomon's Temple*, stood the *Altar* for Sacrifice: but since the true Sacrifice was slain, *Jews* and *Pagans*, as well as *Christians*, uniformly have agreed to omit it: lastly, the *Hill*, or *Cboir*, and *Altar* of Incense ascended to by steps. This *Silius Italicus* makes the

^h Καὶ θυμὸν ποιήσας ἐν ἄλσσι διδρήμεναι.

ⁱ Ἄγχι μάλα κρήνης καλλιῆρου——

^k Lucus, et Ara Dianæ,

Et properantis aquæ per amænos ambitus agros.

De arte Poetica.

^l Τὸ δὲ ἀπορίαις ἦτοι ἐπὶ τῷ Ποσειδῶνι ἄλσος, δένδρα δὲ παντοδαπὰ κάλλος ὕψος δαιμόνιον ἐπὶ ἀρετῇ τῆς γῆς ἔχουσα... οὐ δὲ πολλὰ μὲν ἱερὰ καὶ πολλῶν Θεῶν, πολλοὶ δὲ κῆποι, καὶ πολλὰ γυμνάσια ἐκ χειρὸς ἐργασίᾳ. Critias.

^m Ἐστὶ δὲ ἄλσος ἱερὸν, ἀρχόμενον μὲν ἀπὸ δρυὸς... ῥιὶ δὲ καὶ ποταμὸς ἀπ' αὐτῆς... καὶ ἐπὶ κορυφῇ τῆς ἑως ἱερὸν Ἀθηνᾶς Σαίτιδος.

ⁿ ἄλσος πᾶς τόπος σύνδενδρος, ὕδωρ ἔχων, καὶ Θεοῖς ἀφιερῶμενος.

peculiar

peculiar residence of the Deity.

Quirinus there, and *Janus* here alarms;
Each God on his appropriate hill in arms".

XIII.

Verse 2. The approach or avenue to the Hill, called the *Dromos*, was a part of the Grove, in which the Holy men used to reside. We read that the Patriarch *Abraham* planted a Grove, and built an Altar, and dwelt under the Oaks at Mamre. Gen. XIII. 18. XXI. 23. And we find the like custom prevailing in other countries. Not only the *Brachmans*, (who give this account of themselves, "We enjoy ourselves in peace, contemplating the woods and the Heaven; and "we listen to the sweet notes of the birds, and the more awful sound "of the Eagles". And accordingly their chief, *Dandamis*, was found by *Alexander*, who purposely went to visit him, in woods, near a fountain^p.) but the *Druids* also are described by *Lucan* in the same manner.

Who haunt the lonely coverts of the grove.

Rowe. Book I.

In a like situation we find *Maron* the Priest of *Apollo*.

In sacred shade his honour'd mansion stood
Amidst *Apollo's* consecrated wood.

Pope. Odyss. IX.

Herodotus tells us, the way to the Temple of *Mercury* had, on both sides, trees that reached up to Heaven^s. And when Temples were afterwards built, this part was preserved; for *Strabo*, describing the *Egyptian* Temples, says, at the entrance is a stone pavement, which is called the *Dromos*^t.

^a Hinc Janus movet arma manu, movet inde Quirinus;
Quisque suo de monte Deus. Lib. XII. 718.

^b Αναπαύομεθα βλεψέας ὕλας καὶ ἄραιον, καὶ ἀκούομεν ὁρνεῖν ἤχον ὑμῶν, καὶ αὐτῶν κλαγγήν.
Palladius.

^p ἐν ὕλαις . . . ἔχον πηγὴν ὕδατος. Ibid.

^q nemora alta remotis
Incolitis sylvis. Lib. I.

^r Μάρων Εὐάθιος; ὕδος,

Ἰσίδος Ἀπόλλωνος

ἄκει γὰρ ἐν αἰσῶνι δινδρέασι
Φοῖβος Ἀπόλλωνος Odyss. ix.

^s δινδρα οὐρανοῦ καὶ. Euterpe, p. 91.

^t καὶ τὴν εἰσόδον τὴν εἰς τὸ τέμενος λεγόμεναι εἶναι ἱεράς . . . Καλεῖται δὲ Δρόμος τὸτο.
Lib. xvii.

XV.

Verse 4. Nor were these Groves their *Temples* only, but their *Schools* also. The Druids were Philosophers as well as Divines, as *Diodorus Siculus* testifies^a. And *Strabo* witnesses the same^b; as does also *Cæsar*^c. Of like use and dignity were the *Ægyptian* Priests, attending on the services of religion and instruction of the people^d. The Gardens and Schools in the *Atlantick* Temple were mentioned before, (in Notes on Stanza XI^k;) for that *γυμνάσια* were *Schools*, appears from *Quintilian*^e, and *Cicero*, who makes them synonymous^f. Nay, when the Philosophers held their Schools in capital cities, they still preserved some likeness and resemblance to the primitive scenes of instruction. *Aristotle's* *Lycaum* was called so from its having been a Temple of *Apollo Lycaus* in the Gardens^g. And the Academy we know was furnished with shady walks.

The Academick seat possess'd my youth,
And midst their pleasant shades I sought for truth.

Creech^c.

Epicurus had his Gardens also. Nay, when *Tully* would represent a Philosopher borrowing his doctrines from another, he expresses it by a Metaphor, which supposes their Schools to have been so situated. 'That great man, *Demosthenes*,' says he, 'from whose fountains *Epicurus* watered his gardens^d.' And *Philo* informs us, that the *Essenes*

^a Philosophi apud eos sunt et Theologi, Druidas ipsi vocant, quos eximio honore dignantur. Lib. V. Φιλόσοφοι τί τινος εἰσι καὶ Θεολόγοι περὶ τῶν τιμώμενων, ὡς Σαυρίδας [vel Druidas] ἠνομήσαν. Lib. V. p. 354. Edit. *Wessl.*

^b Δρυΐδαι δὲ πρὸς τῇ φιλοσοφίᾳ καὶ τῇ ἡθικῇ φιλοσοφίᾳ ἀσκήσουσι. Lib. IV.

^c Illi rebus divinis intersunt, sacrificia publica et privata procurant, religiones interpretantur, ad hos magnus adolescentium numerus, disciplinæ causâ, concurrunt. De Bell. Gall. Lib. IV.

^d Collegium sacerdotum magna apud incolâs autoritate, tum propter Deorum curam tum doctrinam, qua plures erudiunt. D. Sic. Lib. 2. Τὸ σύστημα τῶν ἱερῶν, μεγίστη ἐν τῷ γένει τῶν πραγμάτων κατὰ τοὺς ἄνθρωπους, διὰ τὴν ἐν ταῖς θείαις ἱστορίαις, καὶ διὰ τὸ πλεῖστον αἰετῶς τοὺς ἄνθρωποις ἐν ταῖς θείαις ἱστορίαις. Lib. 1. p. 84. Edit. *Wessl.*

^e Studia sapientum in porticus et gymnasia primum, mox in conventus scholarum recesserunt. Lib. XII.

^f Gymnasia et Philosophorum Scholæ. De Orat. 1. 13.

^g See *Pausanias* in Atticis.

^h Scilicet ut possem curvo dignoscere rectum,

Atque inter Sylvas Academi querere verum. *Horace*.

ⁱ Demosthenes vir magnus, cujus fontibus Epicurus hortulos suos irrigavit.

had their Schools by the gardens of Palms and Balsams round *Jericho*. Nay, the very materials to write on, in use among the Antients, which were the barks and leaves of trees, indicate the place where learning began^f. The old Irish wrote on pieces of the beech-tree. The names of their different letters were taken from the names of trees, and were called *Teadha*, or *Woods*. *Warner's Introduction to Irish History*.

XVI.

Verse 1. It is common to compare Persons to Trees, and characterize them under those Symbols. *And all the Trees of the field shall know, that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish*. Ezek. xvii. 24. Similies taken from them frequent in *Homer*.

Verse 5, 6. Job describes God's gracious presence with him, in like manner. *My root was spread out by the waters, and the dew lay all night upon my branch*. xxix. 19.

XVIII.

Verse 9. Diog. Laertius informs us, this was the antient method of instruction among the *Indian* Gymnosophists and *Celtick* Druids, to philosophize by Symbols, and by such means to teach piety to the Gods, social duties, and fortitude^g.

XIX.

Verse 2. As the Temples were the places of religious Instruction, the laws, precepts, or lectures, must be somewhere inscribed. I have assigned them to this place, which was the *Dromos* or *Vestibule*, at the foot of the Hill, near the residence of the Priests, communicating both with the Altar of Sacrifice, and the Court of Judicature; to both which places the Laws were preparatory. In *Neptune's* very antient Temple these Laws were engraved on a column or pillar of brass^h. In others they were probably on stone; thus we are informed, that

^g Scholas suas habebant ad hortos balsami et palmarum circa Hierichuntem.

^f In palmarum foliis primò scriptitatum. *Plin. Nat. Hist. Lib. XIII. c. 11.*

^g Φασὶ μὲν γυμνοσophιστὰς καὶ Δρυΐδας αἰνigmatῶδὲς ἀποδιδιομένους φιλοσοφῆσαι, οἷον διδόντες, καὶ μηδὲν κακὸν δρᾶν, καὶ ἀνδρείαν ἀσχεῖν. *Proem.*

^h Νόμος καὶ γραμμὴν ὑπὸ τῶν πρώτων ἐν τῇδε γεγραμμένην ὀρεγχαλίην, ἢ κατὰ μέτρον τῆς νῆτος ἐκείνη ἐν Ἱερῷ Ποσειδ. νος. *Plato. Critias.*

there

there are among the *Ostrogoths*, or *Upper Sueons* (or *Swedes*), castles of great men; near whose walls and fields you shall see huge stones of the antients stuck fast into the ground, the upper parts whereof, being adorned with some writings of the *Goths*, do teach, as it were by the command of some governour then living, what their successors ought to fly from, or follow; namely, to embrace virtue, and to detest vice. *Olaus Magnus*, p. 12. But before these artificial pillars, I suppose the natural pillars of *Trees* might be in use, with *Laws* or *Lessons* inscribed on their rind; or even still older, symbolical *Lessons* represented by the *Trees* themselves. For the uses to which I have applied the *Olive-tree* and the *Fir-tree* particularly, I mean that of pointing out the *Two great Commandments*, the *Love of God* and of our *Neighbour*, the following observations may perhaps be sufficient. That they were used in *sacris* is evident: *I am like a green Olive-tree in the house of God*, says the *Psalmist*. *Pf. lxx. 8*: and among the *Trees of the Lord*, he reckons the *Firs*, which are an habitation for the *Stork*. *Pf. civ. 17*. And from the known symbols of the *Olive*, and the *Inhabitant of the Fir*, I think I may be allowed to deduce the following *Lessons*: From the *Olive*,

Verse 3. *Reconciliation and Peace with God*; or a token of our desire of *Peace with him*, and of his *reconciliation with us*. Of this it was so general a symbol, that it should seem derived from that sign of *God's reconciliation by the Olive-branch at the deluge*. *Polybius* affirms it to have been an engagement of friendship among almost all the *Barbarians*¹. And *Silius Italicus* calls it

The Pledge of Peace².

Verse 4, 5. It was also a symbol of rejoicing, insomuch that it was called the *oil of gladness*. *Pf. xlv. 7*. And, in *Isaiab*, *God promises to the Righteous, the oil of Joy instead of Mourning*. *Exi. 3*. The branches of this *Tree* helped to compose those booths in which the *Jews* were commanded not to be sorry or grieved, for the joy of the *Lord was their strength, and there was very gladness*. *Nehem. viii. 10, 11. 17*.

¹ Τὸτο γὰρ σχίσμα παῖσι τοῖς Βαρβαροῖς ἐν σύμμαχον φίλιας. Lib. III.

² Pacis pignora. Lib. XIII.

Verse 6. It was moreover a symbol of Purity; the Leper was not only expiated with blood, but cleansed with oil. *Levit. xiv. 17, 18.* Nor had the Heathens lost this signification of it in the days of *Virgil*.

A verdant branch of Olive in his hands
He mov'd around, and purify'd the bands¹. *Pitt.*
And *Æschylus* calls it pure or unpolluted:
The lamp immersed in unpolluted oil².

Verse 9. Lastly, it was a symbol of Thanksgiving; of this it was so characteristick, that in *Jotham's* Parable, the Olive asks, *Should I leave my fatness wherewith by me they honour God and Man?* *Judges ix. 9*; being used in their sacrifices and consecrations.

XX. XXI.

Verse 1, 2. Nor was the Stork, who had his habitation among the Fir-trees, less significant of the social duties. A Bird remarkable, Verse 7, 8, 9. for a pious care of its parents; therefore called *παιδων* by the *Jews*, which may be translated by a word, by which *Publius Syrus* characterizes this bird, *pietaticultrix, busied in pious offices*. And *Pliny* tells us, that they nourish the old age of their parents³.

XXI. verse 1. So just and equal is their government, that it was customary to place their figures on the tops of Kings' Sceptres. See *Voss. Idolol. Lib. III. LXXXV.*

Verse 3. Their discipline and exactness in returning to their old nests at the stated times, is mentioned by *Jeremiah*; *the Stork knoweth her appointed times*. *VIII. 7.* And *Pliny* says, when about to leave a place, they assemble together, and decamp in company in a regular march, so as that not one is left behind, except such as have been taken . . . and afterwards return each to their nest again⁴.

¹ Spargens rore levi, et ramo felicitis olive,
Lustravitque viros.

Æn. VI.

² λαμπάς φαρμακωμένην ὑγιεινῶς ἀγνῆς.

³ Genetricum senectutem invicem educant. *Lib. X.*

⁴ Abituræ congregantur in loco certo, comitatæque sic, ut nulla sui generis relinquatur, nisi captiva et serva, ceu legi prædictâ recedent . . . nidos eosdem repetunt. *Lib. X. c. 22.*

Verse 4, 5. The instances of their chastity *Vossius* gives us from *Consalis Ponce de Leon*, *Notis ad Physiologum Epiphani*, c. 25. who calls the Stork the chafest bird, because the male neither wantonly solicits the female, nor offers any force or violence to her.

XXIV.

Verse 4, 5, 6, 7, 8, 9. Without the discovery of a future state, wickedness and injustice would seem to pass with impunity; for the utmost punishment we can inflict is *Death*; and if death, as *Tully* observes, entirely destroys and puts an end to our Existence, 'What can be better amidst the troubles of life, than to rest in eternal sleep?' V. 9. Especially as the greatest of these troubles are the upbraidings of remorse and public infamy. Which is *Cæsar's* argument for not putting *Catiline* to death, after his conspiracy was detected: 'to those who are in grief and misery, death is not a punishment, but a release from trouble.' Wherefore *Plato* says, 'it would be good news to bad men, to believe they had nothing more to fear.' On this supposition *Plutarch* observes, one might say that the Deity dealt very tenderly and remissly with those bad men, who are punished quickly, and die soon. The sensible Pagans therefore, convinced of the usefulness of believing a future state, but ignorant of the authority on which that persuasion was originally founded, supposed that it proceeded from the political wisdom of the Legislators: and, that something might be proposed to deter wicked men, the ancients would have it believed, that torments were prepared for the impious in the infernal regions; because they were sensible, that if these were taken away, death itself was not to be dreaded.

* Quia mas nec illecebris foeminam ad coitum provocat, nec ei vim inferat. *Voss.* *Idolol.* Lib. III. c. 84.

* Sin autem perimit et delet omnino, quid melius quam in mediis vitæ laboribus obdormiscere, et ita conniventem somno consopiri sempiterno. *Tusc. Disp.* L. 1. c. 49.

* In luctu atque miseriis mortem ærumnarum requiem, non cruciatum esse. *Sallust.* de *Bell. Catil.* c. 5.

* Ἰγναίον ἢ τοῖς κακῶς ἀνέχουσιν. *Phædo.*

* See *Plutarch* de serâ Numinis vindictâ. *Tom. II. p. 1105.*

* Itaque ut aliqua in vitâ formido improbis esset posita, apud inferos ejusmodi quædam illi antiqui supplicia impiis constituta esse voluerunt: quod videlicet intelligebant, his remotis, non esse mortem ipsam pertimescendam. *Cicero. Orat. in Catil.* 1v. Sect. 4.

XXV. Verse.

XXV.

Verse 5. The first thing to be impressed on the mind is a religious awe and dread; *the fear of the Lord is the beginning of wisdom.* Ps. xi. 10. To this purpose served the dark and gloomy shades that environed the Hill, where the Divine Presence was: which was afterwards imitated (when Groves were prohibited) by the cloud that overspread the tabernacle. Whence the Description of the Deity is, *He made darkness his secret place, his pavilion round about, with dark waters and thick clouds of the sky.* Ps. xviii. 11.

From these Groves, *Virgil* borrowed his
 ————— Surrounded by a wood,
 Old *Picus*' venerable palace stood,
 August and awful.
 And *Lucan* the following description:
 Not far away, for ages past, had stood
 An old inviolated sacred wood;
 Where gloomy boughs, thick interwoven, made
 A chilly cheerless everlasting shade.
 There, nor the feather'd songster builds her nest,
 Nor lonely dens conceal the savage beast:
 No wanton breezes tofs the dancing leaves,
 But shiv'ring horror in the branches heaves.
 The pious worshippers approach not near,
 But shun their Gods, and kneel with distant fear:
 The Priest himself refrains with wary feet,
 Dreading the Dæmon of the Grove to meet. *Rowe*².

Verse 7. This terror was heightened by the sepulchres that were there. Thus to the awfulness of the Grove at *Bethel*, *Jacob* added

¹ Horrendum sylvis et religione parentum. *Æn.* VII.

² *Lucus erat longo nondum violatus ab ævo,*
Obscurum cingens connexis æra ramis
Et gelidas altrè summotis solibus umbras.
Illis et volucres metuunt consistere ramis
Et lustris recubare feræ. —
Arboribus suus horror inest. —
Non illum culti populi propiore frequentant,
Sed cessere Deis. . . . pavet ipse sacerdos
Accessus, Dominumque timet deprendere Luci. *Lib.* III.

the oak of weeping for *Deborah*, whom he there buried. *Gen.* xxxv. 8. The like use continued in the same place when converted to Idolatry. See 2 *Kings* xxiii. 15, 16. Among the *Greeks*, their temples and sepulchres are mentioned together, in *Pausanias*¹. And *Tully* informs us of a third *Æsculapius*, whose Grove and sepulchre were still shewn in *Arcadia*². Among the *Latins*, *La Cerda* says, the sepulchres of the dead were under trees, and environed with woods³. Hence *Tully* calls upon the *Albanian* groves, and tombs, and altars to bear witness⁴. And *Virgil* joins together the grove and sepulchre of *Anchises*⁵:

And next a Priest and ample Grove were made

For ever sacred to *Anchises'* shade. *Pitt.* 2.

And *Silius Italicus* describes the tomb of *Dido* in like manner:

To *Dido* sacred here the *Trojans* rear

A tomb, approach'd with customary fear:

Dark yews and firs exclude the light, and shed

Religious horrors round the honour'd Dead⁶.

XXVI.

Verse 1. It was an ancient custom among the *Egyptians* to excite the living to virtuous actions, and to deter them from bad ones, by fixing some Honour or Infamy on the memory of the dead; not trusting to Fables, but to the Eye, for a proof that Punishment attends the wicked, and Honour the deserving; when they saw a due recompence given to both⁷. And this was found, in part at least, among

¹ Θένειν ἱερὰ, καὶ ἡρώων καὶ ἀνδρῶν τάφος. *Attic.* p. 70.

² Cujus in *Arcadia* non longè à *Lusia* flumine, sepulchrum et lucus ostenditur. *De N. D.* Lib. III. §. 22.

³ Mortuorum sepulcra erant sub arboribus, lucisque circumsepta. *Ad Æn.* VI. v. 763.

⁴ Vos *Albani* tumuli atque luci, vos inquam imploro atque obtestor, vosque *Albanorum* obrutæ aræ, sacrorum P. R. focis et æquales. *Orat. pro Milone.*

⁵ ——— tumuloque sacerdos

Et lucus latè sacer additur *Anchiseo.* *Æn.* II.

⁶ Urbe fuit mediâ sacrum genetricis *Elisæ*

Manibus, et patriâ *Tyris* formidine cultum:

Quod taxi circum, et piceæ squalentibus umbris

Abdiderant, cœlique arcebant lumine templum. *Lib.* I.

⁷ Apud *Egyptios* non fabulis, sed visu, impiis pœna, justis laus impertita . . . singulis diebus utrosque eorum quæ vitæ utilia existant admonent, cum videant cuique pro his quæ egit debiti præmii memoriam impendi. *Diod. Siculus*, p. 53. *Lib.* II. *Poggianæ* versionis. vel vide *Lib.* I. p. 104. Edit. *Wessal.*

the *Scythians* also; (as we learn from *Lucian*, in his Dialogue inscribed *Toxaris*,) who encouraged their own countrymen to virtue by Sacrifices and Honours paid to the memories of even strangers when dead. They thought they did service to the Living, when they commemorated the Deserving, and paid Honours to the Dead: believing that by such means, they should make their own people desirous to be like them^f. And he upbraids the *Grecians* for neglecting this: ‘*Argos* and *Mycenæ* (says he) have erected not so much as one tomb to the memories of *Orestes* and *Pylades*; while the *Scythians* have built a temple to them, notwithstanding they were strangers: for their being such is no reason why we should not approve them. We do not enquire WHENCE come the Good and Amiable; nor do we grudge them their due Honour, although they happened not to be our friends: but praising their great virtues, for the sake of those virtues, we naturalize them and make them our own^g.’

XXIX.

Verse 3, 4, 5. Thunders and Lightnings, whether interpreted in favour or displeasure, (for they were interpreted both ways) and the sensible effects of them always impressed an awe upon the mind. Sometimes they were signs of favour: whence *Eliphaz* tells *Job*, *If thou return to the Almighty . . . thou shalt decree a thing, and it shall be established unto thee; and the Light shall shine upon thy ways.* xxii. 28. This indeed is metaphorical, and means that success shall attend his pursuits: but that expression could not convey this meaning, but from a belief, that sometimes God sent out his favourable light to lead us. Agreeable to which *Virgil* relates;

Scarce had he spoke, when sudden from the pole,
Full on the left, the *Happy Thunders*-roll;
A Star shot sweeping through the shades of night,
And drew behind a radiant trail of light,

^f Οὐ μὴν ἀλλὰ καὶ πρὸς τοὺς ῥωμαίους, ἄριστον δεικνύμεθα πρᾶξαι μιμημένους τῶν ἀρίστων, καὶ τιμᾶμεν ἀποθανόντας. ἡγάμεθα γὰρ οὕτως ὥς ἡμεῖς πολλὰς θυσίας ἀνέστηναι γινώσκοντες. Tom. II. p. 47.

^g Κωλύει τι εἶναι, ὅτι ξένον ἦσαν, ἀλλὰ μὴ Σκύθαι, ἀγαθὸς περὶ τούτου. οἱ γὰρ ἐξετάζομεν ὅσον οἱ καλοὶ, καὶ ἀγαθοὶ εἰσιν, οὐδὲ φθονῶμεν, εἰ μὴ φίλοι εἴη, ἀγαθὰ εὐγνώμονες. ἰταλιᾶντες δὲ ἂν ἱπταίη, ἀπείκως ἀπὸ τῶν ἱερῶν τιμᾶμεθα. Tom. II. p. 50.

That

That o'er the palace, gliding from above,
 To point our way, descends in *Ida's* grove :
 Then left a long continued stream in view,
 The tract still glittering where the glory flew.
 The flame past gleaming with a bluish glare,
 And smokes of sulphur fill the tainted air ^h. *Pitt.*

XXX.

Verse 5. Nor was it at other times less a token of anger and displeasure : *He sent out lightnings and discomfited them : Ps. xviii. 14. Upon the ungodly he shall rain snares, fire, and brimstone, storm and tempest : this shall be their portion to drink. Ps. xi. 7. So Homer.*

Jove meditates his vengeance all the night,
 And thunders dreadful. *Pope i.*

The consequence of which was a fear on the beholders.

Pale horror seiz'd on all ^k. *Pope.*

The consequence was the same even when the thunder was given in sign of favour ; as the *Israelites* feared when they heard the thunders and lightnings at the delivery of the Law. *Exod. xviii. 20. And Moses then, and at the bush, exceedingly feared and quaked. Aet. vii. 32. Hebr. xii. 21.*

XXXI.

Verse 1, 2, 3. The reason of this uniform impression was, because these different signals of *favour* or *anger* were not easily distinguishable, but by their effects. The Lightnings of favour were harmless ; as that great light and splendor on the mountain of God at *Horeb*, out of the bush, *which it consumed not. Exod. iii. 2. An appearance not*

^h Vix ea fatus erat senior, subitoque fragore
 Intonuit levum, et de caelo labia per umbras
 Stella facem ducens multâ cum luce cucurrit.
 Illam, summa super labentem culmina tecti
 Cernimus Idæâ claram se condere sylvâ,
 Signantemque vias : tum longo limite solæus
 Dat lucem, at latè circum loca sulfare fumant. *Æn. II.*

ⁱ Παύχης δ' ὄφιν κατὰ μέγα μῆτις Ζεύς,
 Ἐμπαλίας κτυπεῖν — *Iliad. vii.*

^k — τὸς δὲ χλαρὸς διὸς ἦρι. — *Ibid.*

unknown to the Heathens; for *Lucan*¹ mentions the consecrated Groves, where, among other wonders, he saw

With sparkling flames the Trees unburning shine. *Rowe.*

Verse 4. Those of *anger* had more hurtful effects: *the earth trembled and quaked: the very foundations also of the hills shook, and were removed because he was wrath.* *Pf.* XVIII. 7. And *Hesiod* describes *Jupiter* rising to punish the Giants much in like manner.

He thunder'd harsh and loud; the earth around

Return'd the dreadful roar, and Heaven's wide realms,

The floods, the seas, and Hell's profoundest depths.

And all *Olympus* to the centre shook

When *Jove* was wroth; and the chaf'd earth did groan^m.

XXXII.

Verse 1. The *Egyptians* were the originals, from which *Orpheus* and *Melampus* are said to have borrowed the *Grecian* customs, practices, and opinions relating to the Dead. *D. Siculus* informs us, that the *Egyptian* priests say they have it recorded in their sacred registers, that in the early times *Orpheus*, *Musæus*, *Melampus*, *Dædalus*, the poet *Homer*, and *Lycurgus* of *Sparta*, visited *Ægypt*: and afterwards *Solon*. And that unquestionably they conceived there all those things which made them so respectable in *Greece*. *Orpheus*, copying from the *Ægyptian* sepulture, introduced into *Greece* the belief of the punishment of the wicked, the *Elysian* fields, and the use of statues. Afterwards *Homer* makes the Dead to be Inhabitants of those regions, where by much the greater part of the *Ægyptian* sepulchres were placed. The transporting the bodies of the dead over the river *Acherusia*, and there burying them, and a great many other customs

¹ Et non ardentis fulgere incendia sylva. Lib. III. 430.
And *Seneca* in *Thyestes*,

Quin tota solet
Micare flammâ sylva, et excelsæ trabes
Ardent sine igne. V. 673.

■ Σαλπεδὼν δ' ἐβρόντησε καὶ ὄρεμον Ἀμφὶ δὲ γαῖα
Σμερδαλίον κοιᾶσθαι, καὶ οὐρανὸς ἐνυδρὸς ὑπερθεῖν,
Πόλις τ', Ὀκεανὸς τε βῆαι, καὶ τὰ τάρταρα γαίης.
Ποσοὶ δ' ὅπ' ἀθανάτοισι μέγας περιμήκετ' Ὀλυμπος
Ὀρνυμένω ἀνακτορῇ ἐπερὶ νᾶχιζέ δὲ γαῖα. Theog. v. 838.

which

which the *Egyptians* even to this day observe, gave occasion to the fables which the *Greeks* have framed of their infernal regions. In the neighbourhood of these places was the shady temple of *Hecate*. Hence the poets borrowed, in great measure, their descriptions of the Infernal regions. See *Seneca* in his *Hercules Furens*. v. 709. and in his *Œdipus*, v. 530. Or perhaps more immediately from a real place in *Arcadia*, which I have chosen for my scene, and is thus described by *Pausanias*: not far from these ruins is a high precipice; so high a one besides I never saw. From this rock distills a water, which the *Greeks* call *Styx*. This water falls first upon a high rock, then filtering through the rock passes into the river *Crathis*; and is fatal to man and beast*. The *Crathis* *Homer* seems to have changed into *Acheron*, in allusion to the *Memphyck* Lake of *Acherusia*°.

XXXIII.

Verse 1. The custom of judging the Dead in *Ægypt* is thus described by *D. Siculus*. * Before the corps is to be buried, the relations acquaint the Judges and the friends of the Deceased, that such a day he is to be carried over the lake. The Judges, above 40 in number, take their seats in a semi-circular place appointed for them beyond the Lake. A vessel is provided by those who are to take care of the funeral, and the pilot of it is called, in their language, *Charon*. *Orpheus* having observed this custom in *Ægypt*, framed his *Hell*, in part copying what he had seen there, and in-

* Scribunt eorum sacerdotes in sacris contineri libris transisse primum ad *Ægyptios* *Orpheum*, *Musæum*, *Melampodem*, *Dædalum*, *Homerum* poetam, et *Spartanum* *Lycurgum*. Deinceps *Solonem*. In *Ægypto* certe perceperunt omnia quæ illos apud *Græcos* admirabiles fecere. . . Impiorum verò pœnas, et campos *Elysios*, et statuarum usum ab *Ægyptiorum* sepulcris sumptæ introduxit (*Orpheus*). . . Prosequitur deinceps (*Homerus*) mortuos hæc incolere loca, quoniam *Ægyptiorum* sepulcra majori sanè ex parte in eis locis sint posita. Corpora verò per fluvium et *Acherusiam* paludem ad sepulcrum delata, ibique condita, aliaque plura, quæ nunc etiam servant *Ægyptii*, dant fabulis, quas *Græci* de inferis finxerunt, locum . . . asserunt circa hæc loca *Hecates* umbrosæ templum esse. Lib. II. p. 54. *Poggianæ* *Versionis*: vel Lib. I. p. 107. Edit. *Wessl.*

* Τῶν δὲ ἱερῶν οὐ πόρῃ κρημνός ἐστιν ὑψηλός. οὐκ ἴτερον ἐς τοσούτο ἀνῆχοντα ὕψος εἶδα. καὶ ὕδωρ κατὰ τὸ κρημνὸν γαίῃ. Καλῶσι δὲ Ἕλληες αὐτὸ ὕδωρ *Στυγός*. . . Τὸ δὲ ὕδωρ τὸ ἀπὸ τοῦ κρημνοῦ τὸ παρὰ τὸν *Νόναιον* γαίῃ, ἑμπίπτεται μὲν πρῶτον ἐς πύλιναν ὑψηλὴν. διεξίθεται δὲ διὰ τῆς πύλης ἐς τὸν *Κεράδιον* ποταμὸν κάτωθεν. θάλασσαν δὲ τὸ ὕδωρ φέρεται τῷ καὶ ἀνθρώπων καὶ ἄλλων ζῴων κατὰ. *Arcad.* p. 634.

'venting the rest.' And in the early ages we meet with their Courts of Judicature in their Sacred Groves.

High o'er the town surrounded by a wood,
Old *Picus*' venerable palace stood,
August and awful! proudly rose around
A hundred columns, and the structure crown'd.
Here Kings receiv'd the types of Royal power,
The Crown and Sceptre and the robes they wore.
This was their Temple; this their Court of State.

From this practice of the *Egyptians*, the Poets drew their Helt; and *Lucian* copies from it in *Menippus*'s descent thither. 'Then being in the dark, says he, *Mitrobarzanes* led the way, and I followed behind, till we came into a large meadow planted with asphodel, ... and proceeding a little farther, we approached the tribunal of *Minos*.' And as the *Egyptians*, so the *Druids* also had their judicatures in their Religious Woods. The *Druids* at a certain time of the year meet in a consecrated place (*Vossius* would read *Grove*) on the borders of the country of *Chartrain*, which is supposed the middle of all *France*. Here from all quarters assemble as many as have any disputes to settle, and acquiesce in the sentence and decrees of their Judges.

* Antequam sepeliatur corpus, prædicatur a cognatis tum iudicibus tum defuncti amicis, sepulturae dies. Afferunt verò illum, nomine mortuum appellantes, paludem transiturum. Adstantibus iudicibus amplius quadraginta numero, sedentibusque in præparato ultra stagnum hemicyclo, trahitur navis ad id composita ab iis quibus ea cura injuncta est, regente magistro, quem sua lingua *Aegyptii* Charontem vocant. Unde et *Orpheum* afferunt, cum hunc morem apud *Aegyptios* conspexisset, finxisse postmodum inferos, partim quæ viderat imitatum, partim quæ ipse commentus est. Lib. II. p. 52. *Poggiana* Versionis: vel. Lib. I. Edit. *Wessl.* p. 102.

* Tectum, augustum, ingens, centum sublime columnis,
Urbe fuit summâ, Laurentis Regia Pici,
Horrendum sylvis, et relligione parentum.
Hic sceptrâ accipere, et primos attollere fasces
Regibus omen erat, hoc illis curia templum. *Æn.* VII.

* ἰσὶ δὲ ἡμῖν ἐν τῇ σούτῃ, πρὸς μὲν τὸν Μιτροβάρζανος, εἰσέρχοντο ἡνὶ κατόπιν ἰχθυόεντος ἀνδρὸς, ὡς πρὸς λιμνὴν μέγιστον ἀφικνούμεθα, τῇ ἀσφιδίῳ κατὰ φύσιν. . . κατ' ὄλεθρον δὲ ἀπὸ τοῦ Μίνω διακρίνον. *Necyom.* p. 307.

* Ii, certo anni tempore, in finibus Carnutum, quæ regio totius Gallie media habetur, confidunt in loco (*Voss.* *luco*) consecrato. Huc omnes undique, qui controversias habent, conveniunt: eorumque iudiciis decretisque parent. *De Bello Gall.* Lib. VI. c. 13.

XXXV.

Verse 1. For the disposal of the bodies, I have assigned several Trees: induced by a distinction which we find among the Ancients of *Luckless* Trees, and *Lucky*. This might perhaps be owing to the practice of planting the one kind round the sepulchres of the Good, and burying the bad under the other, or making them the gibbets of their dead bodies; whence they might grow sacred to the Infernal Deities. *Macrobius* mentions several of them¹; and *Pliny* others².

XXXVII.

What the particular offences were, that those Judges condemned, may be difficult to say with any great precision. I have here marked the traces of the Decalogue among the Heathens.

Verse 2. I. Prophaneness or Atheism: This we find condemned in the Story of the Giants, according to *Macrobius*; who tells us, that the Giants meant an impious race of men, who denied the Gods, and were therefore supposed to be driven by them from their heavenly thrones³. And this History, together with *Saturn*, *Melampus* is said to have brought from *Aegypt* into *Greece*⁴. The great lesson this class of the condemned was to teach, we learn from *Virgil*,

Be just, ye Mortals, by these torments awed,

These dreadful torments, not to scorn a God⁵. *Pitt.*

XXXVIII.

Verse 1—6. II. The false mode of worship was perhaps the crime punished in *Tantalus*. The story of his feasting the Gods with his

¹ *Arbores Infelices*, quæ Deorum inferum avertentiumque in tutelâ sunt: alnum sanguine infelicem, ficum atram, quæque baccam nigram nigrosque fructus ferunt; acrisolium, pyrum-sylvaticum, prunum, rubum, scatesque, quibus portenta, prodigiaque mala comburi jubere oportet. p. 371.

² Fructum arborum solæ nullum ferunt, hoc est, ne semen quidem, *Tamarix* scopis tantum nascens, *populus*, *alnus*, *alaternus*, cui folia inter ilicem et olivam. *Infelices* autem existimantur, quæ neque feruntur, neque fructum ferunt. *Nat. Hist. Lib. XVI. c. 26.*

³ *Gigantes* quid fuisse credendum est, quam hominum quandam impiam gentem Deos negantem et ideo existimatam Deos pellere de cœlesti sede voluisse. *Saturnal. Lib. I. c. 20.*

⁴ *Melampodem* insuper ferunt *Dionysii* sacra ab *Aegyptiis* ad *Græcos* transtulisse, quæve de *Saturno* feruntur, dæque *Titanum* pugna. *Diod. Siculus, Lib. II. p. 55.* *Poggianæ Versionis: vel Lib. I. p. 109. Edit. Westl.*

⁵ *Dicite justitiam, moniti, et non temnere divos. Æn. VI.*

son *Pelops* is well known in poetry: the real fact which gave rise to the fiction, is only left us to guess at. I know no conjecture more probable, than that he offered him in sacrifice. The Gods were said to be entertained and feasted by men, when Sacrifices were offered to them.

The Sire of Gods, and all the æthereal train

Now mix with Mortals, nor disdain to grace

The feasts of *Æthiopia's* blameless race^b. *Pope*.

And the superstitious custom of sacrificing their children was too common to render this supposition improbable. We find the Prophet *Jeremiah* complaining of this false and cruel worship in *Tophet*, a vale at the foot of the mountain where the Temple of *Jerusalem* stood. ch. xxxi. 35. The same did the *Sepharvites*, a people of the East, who burned their children in the fire to *Adrammelech*. 2 *Kings* xvii. 32. As did the *Phœnicians* and *Carthaginians* from them.

It was their wont in *Dido's* colony

To appease their Gods with blood, and shame to say,

Their babes upon their smoking altars lay^c.

The like horrid superstition appears among the *Druids* of *Gaul* and *Britain*, and the *Indians* of *America*. The crime supposed was therefore too common. And why might not the punishment of *Tantalus* have been inflicted to discourage it? The speech of *Tantalus's* ghost in *Seneca's Thyestes* seems to countenance the belief that it had been so understood.

Let not that hand, with holy murder stain'd,

Sprinkle the Altars^d.

The old punishment assigned to *Tantalus* was the dread of an impending rock. Thus *Lucretius*:

^b Ζεύς γὰρ ἐν ᾿Ολύμπῳ μετ' ἀνθρώπων Ἀδίωνων;
Χθρὸς δὲν μετὰ δαίτῃ· Διὸς δ' ἄγε κείνῃς ἔσκετο. II. I.

^c Mos fuit in populis quos condidit advena Dido,
Poscere cæde Deos veniam, et flagrantibus aris,
Infandum dictu, parvos componere natos. *Silius Italicus*. Lib. X.

^d ——— Moneo, ne sacrâ manus
Violata cæde, neve furiali malo
Aspergat aras. *Thyest.*

Nor *Tantalus*, congeal'd with idle fear,
Dreads the impending rock that hangs in air^e.

And *Euripides*,

Scared at the rock impending o'er his head,
Flies *Tantalus* in air^f.

Verse 7. III. & IX. Perjury has a double guilt, each forbidden in the Decalogue by a respective Command: by the Third, as a dishonour done to God; by the Ninth, as an injury to our Neighbour. The *Egyptians* punished it considered in both lights: False-swearers were capitally punished by the *Egyptians*, as persons guilty of a two-fold crime; as having violated the reverence due to the Gods, and as destroying that good faith which should be preserved among men^g. The threat that God will not hold such guiltless, and the implied reward to the religious observer of his oath, are both expressly mentioned by the *Greeks*:

Who conscious shall in courts the truth express,
Attesting heaven shall crown him with success.
But who, injurious, shall the truth conceal,
Injures himself beyond a power to heal;
His offspring all shall vanish in disgrace;

While the just man shines through a lengthened race^h.

Which last line is part of the old *Delphick* oracle to *Glaucus*, mentioned by *Herodotus* in his *Erato*.

^e Nec miser impendens magnum timet aere saxum
Tantalus ut fama est, castra formidine torpens. Lib. III.

^f — Τάνταλος

Κορυφῆς ὑπερτέλλουσα δαμαίνων σίτρου

ἄλκι ποτᾶται.

Orest. v. 5.

^g Perjuri capite multabantur, tanquam qui duplici tenerentur scelere; ut qui et pietatem in Deos violarent, et fidem inter homines tollerent. *Diod. Siculus*, Lib. II. p. 44. *Poggiana's* Versionis. Lib. I. Edit. *Wessl.* p. 87.

^h — Εἰ γὰρ τις κ' ἐβίη τὰ δίκαι' ἀγορεύων
Γινώσκων, τῶ μὲν τόλῃσι δίδωι εὐρέσσει Ζεὺς.

Ὅς δ' ἐκ μαρτυρήσῃ ἐκὼν ἱπτόμενος ὁμόσας

ῥησέσθαι, ἐν δὲ δίκῃ βλάψας, σέβειται ἀπόβη,

Τῶ δ' ἂν ἁμαυροτέρῃ γινῇ μετόπισθε λιλῆσθαι

Ἀλφειῶ; ὃ ἱερὸν γινῇ μετόπισθε ἀμύνει. *Hesiod. Ergon* v. 280.

XXXIX.

Verse 4. IV. The religious separation of days to the honour of their Gods, was as observable among the *Pagans* as the *Jews*. *Numa*, says *Macrobius*, 'divided not only the year into months, but also the months into days. And all days were either holy-days, or working days, or half holy-days. The holy-days were dedicated to the Gods; the working-days to the publick or private uses of men; and the half holy-days were employed, part of them to religious uses, and part of them to common ones. Holy-days were appropriated to sacrifices, holy banquets, games, and religious ceremonies. On these days no work was to be done, and the prohibition was publicly notified, and whoever transgressed was fined. Beside the fine, he who ignorantly transgressed, was to make an atonement with a porker; but he who did any work willingly, *Sævola* affirmed could not be expiated at all: yet others held that it was no profanation, if the work they did related to the Gods, or their worship, or the urgent necessities of human life.'

XL.

Verse 1. V. Of the duty enjoined by the Fifth Commandment the Heathens in general preserved a high sense: wherefore Parricides were punished most severely amongst the *Egyptians*. They whipped them with sharp reeds, and then burned them on bundles of thorn: thinking it the greatest of all sins to murder those from whom we received life^k. The promise of long life annexed to the observance of this duty, and the threat implied to the disobedient and ungrate-

ⁱ Numa ut in menses annum, ita in dies mensem quemque distribuit, diesque omnes aut festos, aut profestos, aut intercisos vocavit. Festi Diis dicati sunt, profesti hominibus ob ministrandam rem privatam publicamque concessi; intercisi Deorum hominumque communes sunt. Festis insunt Sacrificia, Epulæ, Ludi, Ferie. Regem Flaminesque non licebat videre feriis opus fieri, et ideo per præconem denuntiabant, ne quid tale ageretur, et præcepti negligens multabatur. Præter multam verò affirmabant, eum qui talibus diebus imprudens aliquid egisset, porco piaculum dare debere: prudentem expiari non posse Sævola Pontifex asseverabat: sed Umbro negat eum pollui, qui opus vel ad Deos pertinens, factorumque causâ fecisset, vel aliquid ad urgentem vitæ utilitatem respiciens acturasset. Saturn, Lib. I. p. 264.

^k Parricidis exquisitam imposuerunt poenam; nam articulatim præcutis calamis cæcos jubebant vivos supra spinarum acervum comburi, maximum inter mortales judicantes scelus, ei mortem per vim inferre a quo vitam acceperisset. Diad. Siculus, Lib. II. fol. 44. alterâ paginâ vel Lib. I. p. 88. Edit. Wessel.

ful, are likewise mentioned by some of them.

Their life is long, who chear their Parents' age¹.

A maxim among those single-lined sentences collected from the ancients in the *Poetae Minores Græci*. Agreeing with which *Homer* makes *Simoisius* short-lived, for not affording due return to his Parents;

No just return for all their care he paid;

And therefore short his term of life was made².

Nay, the very relation this command bears to the First Table, was not unknown to them; for they taught that Impiety to parents reflected upon God himself, whose images or representatives they were; thus in *Phocylides*,

First honour God; your Parents next to God³.

Fathers (says *Proclus*) are the images of God, the Father of all. They who behave impiously toward the images of the Gods, extend their impiety against the Gods themselves, whose images they are⁴. Thus he comments on the following lines of *Hesiod*:

Who on the dreary verge of sinking life

Upbraids his hoary Sire, and sharp reproves;

Jove takes the quarrel up, and will avenge

Ere long with sharp return the impious wrong⁵.

Valerius Maximus says, 'those who offer injury to the Gods, and 'those who offer it to their parents, ought to be equally punished⁶.'

¹ Ἰκαίως βιώσεις, γρηθοσκήν τὸς γονεῖς.

Γάμμα Μοισιχ.

² ———— δὲ τοκίῳσι

Θρίπτε φίλοις ἀπιδῶκε, μινυθάδιος δὲ οἱ αἰῶν

"Επλιδ"

Iliad IV. 477.

³ Πρῶτα Θεῶν τίμα. μετέπειτα δὲ σὺν γονεῖς.

⁴ ἀγάλματα εἰσιν οἱ πατέρες τῶ πάντων πατρὸς τῶ Διὸς. οἱ δὲ εἰς τὰ ἀγάλματα τῶν Θεῶν δυσσεβῆς, εἰς αὐτοὺς ἀναφέρουσι τὸς Θεοὺς, οἱ εἰς τὰ ἀγάλματα, τὴν δυσσεβῆσαν.

⁵ Ὅς τι γονεῖα γέροντα κακῶ ἐπὶ γέρας ἔδωκε

Νουκίην, χαλεποῖσι καθαπτόμενος ἐπίσσαν,

Τῷ δὲ τοῖ Ζεὺς αὐτὸς ἀγαίνῃ, εἰς δὲ τελευτῇ

"Εργων ἀπὸ ἀδίκων χαλεπὴν ἐπίθηκεν ἀμοιβήν.

Erg. καὶ *Hæm.* A. 328.

⁶ Pari vindictâ parentum ac Deorum violatio expianda est. *De Relig.* p. 20.

XLI.

Verse 1. VI. Not only Murder, but the approaches to it, were punished by the *Egyptians*: the not giving assistance, when in their power, to one assaulted or injured, was punished with death: and the wilful murder, even of a slave, was retaliated, for the greater security of others¹.

Verse 2, 3, 4. The Trees, and the baleful birds frequenting them, described here and in Stanza XLV. are agreeable to *Silius Italicus*'s description of Hell.

Here Yews their leaves and woody branches spread,
By black *Cocytus*' oozy waters fed:
Where vultures, fatten'd with the gibbet's food,
And screech-owls with their pinions smear'd with blood,
And other birds of prey, keep dreadful state;
While the hoarse forest crassies with their weight².

XLII.

Verse 1. VII. *Pausanias* gives us the monument of *Lais* at *Corinth*, in a district of a Cypress Grove, which was sacred to *Bellerophon*; in which was a Temple of *Venus Melanis*, and the tomb of *Lais*, with the device of a Lioness holding a Ram in her fore paws represented on it³. She indeed was much later than the times I mention: but I have borrowed her name to mark out any one of her profession who preceded her. And to suit the device to those earlier times, I have inscribed it on a Tree, rather than engraved it on a stone. We

¹ Si quis iter faciens, aut hominem a latronibus credi comperiret, aut quamlibet injuriam perpeti, neque subveniret auxilio, si possit, mortis erit reus. . . Si quis sponte aut liberum aut servum occidisset, morte damnari leges jubebant; quæ non fortune conditionem, sed consilium facti pendentes, homines à sceleribus deterrebant; et simul vindictâ servi morte reddebantur liberi securiores. *Diod. Siculus. Lib. II. p. 44. Pogg. Versionis. Lib. I. Edit. Wessal. 44.*

² Dextera valla comas nemorosaque brachia fundit
Taxus, Cocyti rigua frondosior undâ.
Hic diræ volucres, passusque cadaveræ vultus,
Et multus bubo, ac sparsis stryx sanguine pennis,
Harpyæque sovent nidos, atque omnibus hærent
Condensæ foliis, nutat stridoribus arbor. *Lib. XIII.*

³ Ἰστᾶνθα Βαλλισοφόνου τῆς ἐν τῷ τείνει, καὶ Ἀφροδίτης καὶ Μελανίδος, καὶ τὰς Λαίδας, ἣ δὲ Λαίδη ἐπὶ τῷ ἱερῷ ἐχούσα ἐν τοῖς ἀποτέλεις ποταμῶν. *Corinth. p. 115.*

find it a common practice to fix the names of the interred, or emblems of their characters, or signs of their profession over their graves: thus *Ulysses* fixes an oar upon *Elpenor's* tomb.

The rising tomb a lofty column bore,

And high above it rose the tapering oar^v. *Broome*.

Herodotus speaks of the image of *Senacherib*, who was discomfited by an Angel of God, sending a great company of mice, which gnawed the bowstrings, quivers, and stays of their shields, with a mouse in his hand, and this inscription, *Look on me and reverence the Gods*^v.

XLIII.

Verse 5. The monument of *Lais*, in the district consecrated to *Bellerophon*, must certainly amount to an admonition to Youth to avoid the snares of the Adulterers, and to imitate the chastity of *Bellerophon*.

Verse 6. The history of *Stenobaa*, or *Altea*, we meet in the Sixth *Iliad*.

XLIV.

The Fable of *Bellerophon's* overcoming the *Chimæra*, a monster, which to the body of a Goat had the head of a Lion, and the tail of a Serpent, may perhaps bear the interpretation here given of it.

Verse 3. *Lucian* interprets *Bellerophon's* winged horse to mean his divine contemplations^x.

XLIV.

Verse 5. VIII. Robbery was anciently punished with death, before the penalty of four-fold retribution was appointed, as *Servius* tells us in his Notes upon *Æn. VIII. v. 205*^y. And although the *Egyp-*

^v Πήξαμεν ἀκροτάτην τύμβον ἰσχυρῆς ἱερῆς. *Odyss. XII.*

^w *Euterpe*, p. 64.

ΕΣ ΕΜΕ ΤΙΣ ΟΡΕΩΝ ΕΥΣΕΒΗΣ ΕΣΤΩ.

^x Πτωχοὶ μὲν οἱ γυνῆδες ἵππων ἔμμελιν, ἀλλὰ δὲ μὲν ταύτην τὴν σοφίαν μετέπειτα, ἐνθάδε τὴν φαντασίαν, καὶ ἀγροῖσι θηρίοισιν, ἐς ἄνθρωπον ἔχει τὴν ἵππου ἀναστροφὴν, ἀλλὰ τὴν διαίτην. *Tom. I. De Astrologia. p. 989.*

^y At *Furis Caci* mens effera. Pro ingenti scelere *Furis* nomen posuit. Capitale enim crimen apud majores fuit ante poenam quadrupli.

sians had a very particular custom of compounding for it, by permitting registered thieves to detain a part of what they had stolen; for reasons which, upon the whole, they thought prudent for Society in general: yet this was no proof of their countenancing theft; for they had a law which sufficiently shewed their abhorrence of people who lived by unjust gains, subjecting them to the punishment of death*.

For the IXth Commandment see the III. at Stanza XXXVIII. The Xth is omitted, as their Laws seemed rather to respect overt-acts, than the hidden springs of those actions. But by punishing the overt-acts, they concluded that the springs also would become cleansed in time. Wherefore *Crassus* in *Tully* says, ‘He thinks all the volumes and libraries of the Philosophers were virtually contained in the single little Code of the Twelve Tables; because in them we are taught, not by disputable arguments, but by authority, to subdue our lusts, restrain our appetites, defend our own, and keep our hands, our eyes, our very wishes, from invading what belongs to another’²². And indeed in a symbolical institution, it was natural to put the apparent stream instead of the concealed spring which could not be seen.

XLVI.

Before we visit the Tombs and Honours assigned to the Virtuous, it is obvious enough to observe, that the Majority must be such, as neither deserve exemplary punishment, or particular honour. These *Lucian* places in *Erebus*, in the very mead of judgment. ‘Those of a middle (or indifferent) life, being the majority, wander about in the mead’²³. I have ventured to remove their Sepulchres: for I am considering these districts only as burial places; and having placed the Bad on the North, and the Good on the South side of the Hill, I

* Cogebantur *Ægyptii* scripta sua nomina ad præfides regionum, et simul quo exercitio viverent deferre; quâ in re si quis mentiretur aut si injusto viveret quæstu, in mortis poenam incidebant. *Diod. Sic. Lib. II. p. 9. 44. Pogg. Vers. vel Lib. I. p. 88. Edit. Wessel.*

²² Docemur non in infinitis concertationumque plenis disputationibus, sed autoritate, nutuque legum, domitas habere libidines, coercere omnes cupiditates, nostra tueri, ab alienis mentes, oculos, manus abstinere. *De Oratore.*

²³ Οἱ δὲ τῶ μέντοι βίω, πολλοὶ ὄντες ἐν τῇ ἀμύνῃ περιπατοῦσι. *Περὶ Πίθους.*

have

have thrown the Indifferent between the other two, and as it were hid them behind the Hill.

XLVII.

Indeed the convenience of such a tract, however proper in a Cæmety, appears to be little or none in the infernal regions; where yet we find it both in *Lucian* and in *Virgil*, as they drew their infernal regions from these cæmeteries: for how indifferent soever any characters may appear to us, a discerning Judge hereafter will be able to assign them *their own place*, which may be easily apprehended by analogy from caterpillars; of whom it has been observed by naturalists, that commonly such as feed on leaves turn into butterflies, which love to fly in open day; and such as feed on blossoms and flowers usually change into moths, which fly in the night. So the habits of life may give that inclination and bent to souls, as will make them easily distinguishable, however unheeded they may have past here. In like manner *Claudian* characterizes the notorieties of *Ruffinus's* crimes:

Wouldst thou deny what is so manifest?
Thy guilty stains are openly imprest,
And every secret vice stands full confest^b.

}

XLVIII.

Verse 7. Heathens were sensible of these horrors of conscience as well as Christians. 'Good God,' says one, 'how miserable it is to live uninfluenced by Law! the punishment which they have once deserved, they dread always^c.'

LI.

Verse 1. Taken from some lines of *Palladius* upon ingrafting^d.

^a Quid demens manifesta negas? en pectus inusta
Deformant maculae, vitiiisque inolevit imago,
Nec sese commissa tegunt. Lib. II. v. 504.
^c Dii Deaque! quam male est extra legem viventibus! quod semel meruerunt, semper
expectant. *Petronius in Claud. Ruff.* Lib. II. p. 101.
^d Insita proceris pergit conrescere ramis,
Et sociam mutat malus amica pirum.
Seque feros sylvis hortatur linquere mores,
Et partu gaudet nobiliore trui.

De Infitionibus, Lib. XIII. de pomo.

LII. The

LII.

The burial place of those who were acquitted and approved, was among pleasant meadows, and on the banks of rivers covered with reeds, which whistled with the wind, and were the originals of the heroick *tibia* or *pipe*, used in Odes to the honour of Gods and Heroes. *Diodorus Siculus* informs us, 'that round *Memphis* were pleasant meadows, and lakes full of reeds; and that the Dead were supposed to inhabit here, because for the most part the Sepulchres of the *Agyptians* were erected in those places.'

From these meadows *Virgil* copied his account of the happy regions of *Elysium*:

——— unsettled we remove

As pleasure calls from verdant grove to grove;

Stretch'd on the flow'ry meads at ease we lie,

And hear the silver rills run bubbling by ^f. *Pitt.*

And in his Pastorals he alludes to this kind of Sepulture;

With boughs the brooks o'er shade, ye rural train,

With grateful hand his monument erect ^g. *Warton.*

LII.

Verse 1. The Trees planted in the Happy Regions were probably fruit or mast-bearing trees: because such we find were distinguished by the name of *happy* or *lucky* trees. *Macrobius* reckons up their kinds ^h. But *Cyril* (in *Hom.* IV. in *Jerem.*) seems to deny that such trees were used on these occasions; and *Spondanus*, on a passage in the Sixth *Iliad*, says Elms were proper to be planted round graves because of their sterility ⁱ. On which authorities, Mr. *Pope* supposes it to have been the custom to plant only such trees about tombs, as Elms, Alders, and the like, that bear no fruit, as being most suit-

^c Prata amoena, paludesque calamis plenæ mortuos hæc incolere loca, quoniam Ægyptiorum majori sanè ex parte, in eis locis sint posita. Lib. II, c.

^f ——— lucis habitamus opacis,

^g Riparumque toros et prata virentia rivis. Æn. VI.

^h ——— inducite fontibus umbras,

Pastores, et tumulum facite. Ecl. VI.

ⁱ Felices arbores putantur esse quercus, æsculus, ilex, salix, fagus, corylus, sorbus, ficus alba, pirus, malus, vitis, prunus, cornus, lotos. Saturn. Lib. III.

^j αἰὲν δὲ κλισίαις ἐφύτισται.

able to the dead. But beside the *oak of mourning*, where *Deborah* was buried, *Gen.* xxxvi. 8. *Pausanias* describes a burial-place under the Hill where *Diana's* Temple stood, having many trees about it, many indeed of the steril, but many also of the fruitful kinds^k. And, at least in Poetry, a Mulberry-tree was planted over the tomb of *Ninus* :

They met at *Ninus'* tomb, beneath the shade,
Which a tall Mulberry-tree, wide stretching, made.
While juicy fruit o'er all its branches spread,
Which a contiguous fountain's moisture fed^l.

Also a cornel over that of *Polydorus*;

Rais'd on a mount a cornel grove was nigh^m.

Verse 7. But such trees were not the only honours which the worthy dead received. Encomiums and commemorations were celebrated to the memories of those who had been eminent Benefactors to mankind. Thus the *Aegyptians* : ' when an accuser appeared to charge ' the deceased with any crime, or if the accuser's charge be found a ' calumny, the Relations, after their mourning is over, apply themselves to celebrate his praises, commemorating his piety toward the ' Gods, his justice, his temperance, and other virtuesⁿ.' The like custom we meet with among the *Druids* ; whose *Bards*, as *Strabo* informs us, composed Hymns and Verses^o. And *Ammianus Marcellinus* testifies, that the *Bards* were wont to record the great actions of their brave men in heroick verses, and in a pleasing air sing them to the lyre^p. The same custom is mentioned by *Lucan* :

^k διόρα ἔχει πολλὰ μὲν τῶν ἀκαρπύων, πολλὰ δὲ καὶ ἥμερα. In *Arcad.*

^l Conveniunt ad busta Nini; lateantque sub umbra

Arboris, arbor ibi niveis uberrima pomis

^m Ardua morus erat, gelido contermina fonti. *Metamorph.* Lib. IV.

ⁿ Forte fuit juxta tumulus, quo cornea summo

Virgulta ———— *Æn.* III.

^o Cum deest accusator, aut per calumniam accusatum constat, cognati, finito luctu, ad laudes mortui vertuntur. . . . ejus erga Deos religionem, justitiam, continentiam, virtutesque cæteras commemorantes. *Dica. Siculus*, Lib. II. fol. 52. alterâ paginâ, *Pogg.* vers. vol. Lib. I. p. 103. Edit. *Wessl.*

^p Βάρδοι μὲν ὑμνοῦσι, καὶ ποινοῦσι. Lib. IV.

^q Bardi virorum fortium res egregie gestas, heroicis versibus incluserunt, et suavi cantu ad lyram cecinerunt. Lib. V.

You too, ye *Bards*, whose sacred raptures fire
To chaunt your Heroes to your country's lyre;

Who consecrate in your immortal strain

Brave patriot souls in righteous battle slain¹. *Rowe*.

And of such excellent use and service were these Composers of Hymns, and Poets, that they were translated from the groves into the palaces of the Great, as the Instructors and Guardians of Virtue. By which means *Clytemnestra's* Virtue was a long time preserved:

For Virtue's image yet preserv'd her mind;

Taught by a master of the tuneful kind².

These Elegies and Odes gave birth in time to Tragedy; 'which at first was only a Song or Chorus. *Thespis* afterwards added a Narration to give rest and breath to his Chorus. This appearing heavy, *Æschylus* enlivened the Narration by dialogue, and added another person; which *Sophocles* improved by introducing a third³.'

LV.

Verse 6. Some of the great Benefactors to Mankind frequently commemorated, were early changed into Gods. Many of which reigned in *Ægypt*; 'Some of these were called by the names of the Cœlestial Gods, some by proper names of their own. As *Sol*, *Saturn*, *Rhea*, and *Jupiter*, sometimes called *Hammon*. From *Saturn* sprung *Osiris* and *Isis*, as some say; as others, *Jupiter* and *Juno*; 'who for their virtues reigned over the whole world⁴.'

¹ Vos quoque qui sortes animas, belloque peremptas
Laudibus in longum vates dimittitis ævum,
Plurima securi fudistis carmina Bardi. Lib. I.

² ———— φησὶ γὰρ κίχρη ἀγαθῶν.
Πὰρ γὰρ ἐν καὶ αἰδοῖς αὐτῶν. *Odys.* III.

³ Πῶς δὲ τὸ παλαιὸν ἐν τῇ τραγῳδίᾳ πῶς τινες μὲν μόνος ὁ χορὸς διδραματίζον, ὅτε δὲ θίσις ἵνα ὑποκριτῶν ἑξῆς ἐν τῇ διαπραγμασίᾳ τοῖς χοροῖς, καὶ διῦτοις λισχόλας, τὸν δὲ τρίτον Σοφοκλῆς. *Diog. Laert.* Lib. III. p. 120.

⁴ Ferunt insuper alios ex his genitos, qui fuerint mortales, sapientiâ verò, et in humanum genus beneficiis, immortalitate potitos. Horum quosdam in *Ægypto* regnasse, partimque eo fuisse nomine, quo et Dii Cœlites; partim proprio vocitatos, Solem, Saturnum, Rham, Jovemque à nonnullis Ammonia appellatum. Saturnum . . . aiunt extitisse, genuisseque, secundum quosdam, Osyridem et Isidem: plures genuisse Jovem ac Junonem tradunt, qui propter virtutem universo orbi imperarint. *Diod. Siculus*, Lib. I. fol. 7. alterâ paginâ, et fol. 8. *Pogg. vers.* vel p. 17. Edit. *Wessel.*

Verse 9.

Verse 9. Some of the Trees round the Tombs were perhaps planted in honour of those who principally cultivated them : thus nuts to *Jupiter*. For we learn from *Servius*, that *nuts* were under his protection ; and walnuts had their Latin name *juglandes*, as being *Jovis glandes*, or *Jove's Acorns* *.

And acorns falling from *Jove's* spreading Tree *.

LVI.

Verse 1. *Osyris*, who was also *Bacchus*, and whose rites *Melampus* introduced into *Greece* †, was eminently honoured for his useful discoveries : They relate, that *Osyris*, ‘ a very eminent man, and desirous of glory, collected a prodigious army, to march over the world, and instruct mankind in the arts of planting vines, and raising wheat and barley ; supposing, that could he draw men from their savage manners to a more polished and gentle behaviour, he should procure to himself immortal honours ; nor was he deceived in his opinion : for not only those primitive inhabitants, but their posterity also, esteemed him one of the Great Gods, for his useful inventions, and benefits to mankind †.’

Verse 9. He was celebrated for cultivating the vine and the ivy ; which last was therefore consecrated to *Osyris*, as it was to *Dionysius* by the *Grecians* : and in the *Egyptian* language was called the plant of *Osyris* ‡.

* Nuces in tutelâ sunt Jovis, et juglandes vocantur, quasi Jovis glandes. ad Ecl. viii.

† Et quæ deciderant patulâ Jovis arbore glandes.

‡ Melampodem serunt Dionysii sacra ab Ægyptiis ad Græcos transfuisse. *Diod. Sicul.* Lib. II. p. 55. Pogg. vers. vel Lib. I. Edit. *Wess.* p. 109.

† Osyridem verò tanquam virum bonum, gloriæque cupidum, serunt ingentem exercitum coegisse, ut peragraret orbem, doceretque mortales plantare vites, ac tritici ac hordæi segetem, pecorumque fructum, existimans, si homines ab agrestis vitâ ad cultiorem mitioremque traduceret, honores (quod et consequutus est) positurum immortales. Non enim prisca illi tantum, sed posteris etiam propter inventas ab eo segetes, beneficii memores, pro uno ex maximis Diis eum habuere. *Diod. Siculus.* Lib. I. p. 9. Poggianæ Vers. vel Edit. *Wess.* p. 20.

* Hederam verò ab Osyride repertam, quam ei consecrarunt, quemadmodum Dionysio Græci : linguâ verò Ægyptiâ hederam Osyridis plantam vocant. *Diod. Sicul.* Lib. I. fol. 9. alterâ paginâ Poggianæ Vers. vel Edit. *Wess.* p. 21.

You too I sing who weave the wreaths of vine,
And ivy-leaves with loaded berries join^a.

Nemesian Voss. Idolol. Lib. V.

—— By whose gifts divine
Man changed the crystal stream for purple wine^b. *Warton.*
And Bacchus with vine-leaves and ivy crown'd^c.

LVII.

Verse 1. Nor was *Isis* less famous than *Osiris*, who, according to *Herodotus*, was *Ceres*: *Diodorus* makes her the same with *Juno*; and *Apuleius* with *Cybele*. Beside her concurrence in erecting Temples and Statues^d, she was celebrated as a Legislator, and the Inventress of Medicines, as *Diodorus* relates^e. And the same Historian mentions a Column sacred to *Isis*, with this inscription: 'I am *Isis*, the Queen of *Egypt*, instructed by *Mercury*. What I enact, let no one presume to abrogate: I am the wife of *Osiris*. I am the discoverer of bread-corn. I am the mother of King *Orus*. I am among the Constellations the bright Dog-star. The city of *Bubasta* is built to my honour. Rejoice, rejoice, *Egypt*, who gave me birth^f'.

Verse 9. The Myrtle was sacred to *Venus*, who also was the *Isis* of the *Egyptians*; perhaps because she might introduce the use of it on the altars and statues of the Gods. For the use of Myrtle in their Sacred Rites is observed by *Pliny*, who informs us, that *Mithridates* endeavoured to cultivate the Myrtle and the Laurel, for

^a Te cano qui gravibus hederaâ fronte corymbis
Vires ferta plicas.

^b Poculaque inventis Achelôis miscuit uvis. *Georg. II.*

^c Bacche, racemiferos hedera redimite capillos. *Ovid. Fast. Lib. II.*

^d Statuæ præterea et Deum templa aurea ab his (*Osyride et Iside*) cum omni ornatu fabricata sunt. *Diod. Sicul. Lib. I. fol. 3. alterâ paginâ Pogg. Vers. Edit. Wessel. p. 19.*

^e Primi Græci Isidem legiscram appellarunt, tanquam primam legum inventricem. . . . asserunt autem *Egyptii* Isidem plurimum inventricem medicamentorum, et medicinæ artis multum contrivisse. *Lib. I. Pogg. Vers. fol. 3. alterâ paginâ. et fol. 14. et Edit. Wessel. p. 18. et p. 29.*

^f Ego *Isis* sum. *Egypti* regina, è *Mercurio*. erudita. Quæ ego legibus statui, nullus solvet. Ego sum uxor *Osyridis*. Ego sum prima frugum inventrix. Ego sum *Ori* regis mater. Ego sum in astro *Canis* resurgens. Mihi *Bubastia* urbs condita est. Gaude, gaude, *Egypte*, quæ me nutristi. *Diod. Sicul. Lib. I. p. 15. Pogg. Vers. Edit. Wessel. p. 17. in quâ inscribitur post nullus solvet: Ἐγὼ σὺν τῷ νοτάτῳ Κένω δαὶ Δρυάτῳ μετὰ τῷ Κένω.*

their.

their religious uses^a. And as the same *Isis* was *Cybele*, we may conceive a better reason for the Pine being sacred to her than is given in the obscene fables of the *Greeks*^b. For they both agree in this character, the Inventress of many Medicines. *Cybele* is said by *Diodorus Siculus* to have found out many remedies for the cure of young people^c. And the same of *Isis* for medicine we had before. And to this medical character the Pine might refer; because I have somewhere met with a statue of *Æsculapius* with a sceptre in one hand and a pine-apple in the other; supposed of use against Epilepsies.

LVIII.

Verse 1. As attendants on *Osiris* and *Iris* we meet with *Apollo* and *Mercury* in their retinue. ' *Osiris* was followed by a band of Musick. ' Among these were nine young Virgins, skilled in singing and other ' arts, whom the *Greeks* called *Muses*. *Apollo* was their Master, who ' was therefore called the Musician. He had likewise in the train ' Satyrs, to sing and dance, and unbend the mind . . . *Mercury* also ' was in chief favour with him as the Inventer of a great many things ' for the use of human life: he was the first inventor of letters, gave ' the names to several things, taught to range words into sentences, ' and instituted the sacred rites with which the Gods were to be worshipped^k.'

Verse 9. *Bays* is the common attribute of *Apollo*; *Pausanias* makes mention of a statue of *Mercury* made of *Citron*^l. And the *Fig* to *Mercury* was proverbial^m.

^a Sacrorum causa.

^b See *Voss. Idololat.* Lib. I. cap. XX.

^c Præterea pecorum puerorumque morbis remedia introduxit. Lib. IV. Pogg. Vers. p. 118. et Edit. *Wessl.* Lib. III. p. 227.

^k Illum (*Osyridem*) Musicorum multitudo sequebatur. Inter eos novem fuisse Virgines adolescentulas, tum canere solitas, tum in aliis eruditas; quas deinceps Græci appellarunt *musas*. Has *Apollinem* docuisse dicunt: quæ ex re Musicus est nominatus. Satyros verò ad psallendum, cantandum, ac animi remissionem aptos, secum in castris habebat . . . *Mercurium* quoque maximâ omnium ab eo (*Osyride*) honoribus affectum, ut repertorem rerum plurimarum quibus vite hominum consuleretur, volunt. Hunc enim primum et verba in ordinem redegissem, et multis indidisse rebus nomina, fuisse quoque literarum inventorem aiunt, instituisseque quo honore, quibus sacris colerentur Dii. *Diod. Sicul.* Lib. I. p. 11. 9. Pogg. Vers. et Edit. *Wessl.* p. 22. 10.

^l Τὸ δὲ ἔργον τῆς Κολλήριος . . . ὅθεν δὲ πιστεύεται τὸ ἀγαθὸν εἶναι. *Arad.* p. 633.

^m *Ficum Mercurio.*

LIX.

Verse 9. But beside these particular Trees used for particular reasons, not easily now to be assigned, the Cypress was more generally planted^a. And commonly a branch of it was placed over the door of the house where the dead lay. It was sacred to *Pluto*, and therefore placed at those houses, in token of sorrow^o.

The Cypress by the noble mourner worn^p. *Rowe*.

Which will sufficiently account for calling it the black, the dreadful, the mournful, the hated Cypress, without recurring to the reason which *Festus* gives, that if its head be cut off it will not grow again^q. For besides that sometimes, according to *Pliny*, it does grow again^r, its universal character, that it continues green through the year, and that its leaves never fall^s, made it a proper emblem of that immortality, which the ancient Theology gave to the soul. The *Brathmans* contemned death, persuaded of a regeneration^t.

The *Druids* also maintained that the soul never dies, according to *Caesar*^u, *Diodorus Siculus*^v, and *Lucan*^x.

No parting souls to grisly *Pluto* go,

Nor seek the dreary silent shades below.

But forth they fly immortal in their kind,

And other bodies in new worlds they find. *Rowe*.

And indeed the *Aegyptians* in general, according to *Diodorus*, held the present life to be but of small account; but the glory of a life

ⁿ See *Æn.* VI. & mœstas ad busta cupressos. *Silius Italic.* Lib. XI.

^o Diti sacra, et ideo funebri signo ad domos posita. Lib. XVI. c. 33.

^p Et non plebeios luctus testata cupressus. Lib. III.

^q Capite præciso non renascatur.

^r Vide *Plin.* Nat. Hist. Lib. XVI. c. 33. and Sir *J. Evelyn* says it may be cut to the very roots, and it will spring again. Book. II. p. 142.

^s — brumæque illæsa cupressus. *Statius.* Theb. Lib. VI. folio non decidunt. *Plin.* Lib. XVI. c. 30.

^t Καταφρονέοντες δὲ θανάτου, καὶ οὐκ ἐλπίσιν ὑπομένειν τὸν αἰῶνα, καὶ ἀθανάσιας ἐλπίδας ἐκείνην ἐκείνην.

Clement. Alexand. Stromat. Lib. III.

^u In primis volunt persuadere non interire animas. *Bello Gall.* Lib. VI.

^v Animas hominum immortales esse contendunt. Lib. V.

^x — vobis auctoribus umbræ

Non tacitas Erebi sedes, Ditisque profundi

Pallida regna petunt: regit idem spiritus artus.

Qube. alio. Lib. I.

hereafter,

LXIX.

Verse 8, 9. *Homer* puts this sentiment into the mouth of *Achilles* in *Elysium*. A passage which *Plato* proscribes as dangerous to *Morals*; and *Lucian* ridicules it as such. I have chosen to give it as one instance of the misrepresentations of *Superstition*, rather than as the experience of a celebrated Hero^d.

LXX.

Verse 1. The Sepulchral Honours probably gave rise to one species of Idolatry, the Deification of Heroes. Thus *Tully* informs us, that *Eubemerus* has demonstrated the deaths and burials of the Gods^e. Of which we find very ancient Evidence in *Sanchoiatho*; who tells us, 'that when *Memrumus* and *Hypsuranius* were dead, those that remained consecrated to them pillars of wood and stone, worshipping them, and kept anniversary feasts to them^f. This idolatry was Gratitude exaggerated: the occasion of another species of it we shall meet with elsewhere.'

LXXI.

As *Idolatry* rose, in part, from the Sepulchral Honours of the Dead, so the place allotted to the condemned dead was one source of *Superstition*. The first was the ground-work of their *Elysium*; the other of their *Tartarus*. *Superstition* is a very dangerous weapon, that cuts with two edges; for while it fills some with false fears, the absurdity of those fears drives others into infidelity. Wisdom avoids the extremes, and, by distinguishing betwixt the sign and the thing intended by it, separates the Truth from the Error. The *Mempbick* rites were to represent symbolically to man, what they could not see, a future judgement, and a state of rewards and punishments, in another Life, for their actions done in this. *Superstition* presently built the *Pagan Hell* and *Elysium*: and *Infidelity*, not content with pulling down the

^d Vide *Odyss.* XI. v. 488.

^e Ab *Eubemero* autem et mortes et sepultura demonstrantur Deorum. De Nat. Deor. Lib. I. §. 42. which *Minucius Felix* takes notice of §. 27.

^f See *Cumberland's Sanchoiatho.* p. 24, 25.

superstructure, erased the very foundations. The like has happened to the *Jewish* Hell also, and to the *Christian* Hell, which is derived from it. That, as the *Pagan*, is represented by Symbols. When our SAVIOUR would describe a future state of punishment, which the heart of man can as little conceive, as it can the rewards and joys of Heaven, He calls it by the name *Gebenna*, or *the valley of Hinnom* : the place where the malefactors were buried or burned, and where the Idolaters made their children pass through the fire to *Moloch* : whence the Son of *Syrach* says, *the vengeance of the ungodly is fire and worms. Eccles VII. 17.* But our Divine Instructor takes notice of one very material difference ; that whereas *here* (in the real valley of *Hinnom*) the punishment is soon over ; the very worm which eats the body is short-lived, and the fire that burns it is soon extinguished : *there*, (in the future state of punishments, figuratively called *Gebenna* ^b) the instruments of their punishment shall be as eternal as the soul that is to suffer, and continue for ever the perpetual executioners of endless torments : *where their worm dieth not, and their fire is not quenched.* The extreme errors are, *Superstition*, which realizes the fire and the worm ; and *Infidelity*, which, laughing at these, overlooks the Analogy.

^a Dicit *Elias*, vallis *Ben-Hinnom* prope Hierosolimam locus immundus fuit, in quo comburebant filios suos idolo *Moloch*. Fuit autem locus iste sic denominatus ab ejulari et vociferatione pueri, qui ibi exurebatur. Et in tribus locis invenitur *Gebennam*, absque adjuncto *Ben*. Lexicon Syro-Chaldaicum *Boderiani*.

^b Dux sunt species *Gebennae*, superior et inferior : una ad corpus in mundo vel seculo isto, altera ad animam in mundo seu seculo post hoc venturo. Rabbi *Joseph Castiliensis*. Lex. Syro-Chald.

NOTES

CANTO THE SECOND.

TRUST.

THE Laws having defined Duty, and at the same time reflected to the conscience of the guilty a sense of obligation to punishment; Virtue had been extinguished, if no confidence had been given to the mind to encourage it to hope.

The Universal Religion of the *Groves* seems to have been, that after pledging future purity of life in the Sacrament of Water, and confessing obligation to punishment by the death of a Substitute; the very same rite should excite a belief, that the offended Governor would accept a Substitute, and thereby discharge the obligation to punishment. For the more explicit declaration and confirmation of this belief, it is probable, that the antient Hymns celebrated the Original Promises; which, by degrees, instead of being understood as *Prophecies* of future events, were mistaken as *Memorials* of past ones *.

These rites placed the sincere Observers of them in a much more advantageous situation than the neglecters of them had any title to: from whence, Enthusiasm and Spiritual Pride drew persuasions of

* See Stanzas XLVIII—LVII. and notes.

partial favour in the Deity to those who formally submitted to their Rites, which they called *Initiations*; not to the encouragement of virtue, but to the indulgence of vice.

That the encouragement of virtue was their *original* design and intention, we have evidence even from the *Pagans*: this, they tell us, was the end of their institution *among the ancients*, for the instruction and correction of life^b. And *Tully* says, the rites of *Ceres* and *Proserpine* are the beginnings of a new life, and recommend to mankind the examples of gentleness and humanity^c.

To signify this separation of the wicked from the good, the initiated from the uninitiated, it is probable that the *Van* or *Fan* was used, that instrument with which the Husbandman was wont to winnow his corn, and separate it from the chaff, called therefore by *Virgil*, the *Mystical Van of Bacchus*, because used emblematically in his Initiations. And *Mr. Spence* informs us, that in the drawings of the Antient Paintings by *Bellori*, there are two that seem to relate to initiations; and each of them has the *vannus* in it. In one of them, the person that is initiating, stands in a devout posture, and with a veil on, the old mark of devotion; while two, that were formerly initiated, hold the *Van* over his head. In the other, there is a person holding the *Van* with a young infant in it. The latter may signify much the same with the Scripture expression, of entering into the Kingdom of Heaven *as a little child*. *Mark X. 15.* as the *Van* itself puts one in mind of another text, *Whose Fan is in his hand, and he shall thoroughly purge his floor, and will gather the wheat into his garner: but the chaff he will burn with unquenchable fire.* *Luke III. 17.*

^b ἡ ἐκείνη καὶ ἡ ἀποδοτικὴ τῶν βίβλων καὶ τῶν ἱερῶν (de mysteriis sermo est) ἡ δὲ ἡ ἀποδοτικὴ. *Arrianus* in *Epict.* Lib. III. p. 21.

^c Teque *Ceres* & *Libera*, quarum sacra, sicut opiniones hominum, ac religiones ferunt, longe maximis atque occultissimis ceremoniis continentur: à quibus initia vitæ, atque victus, legum, morum, mansuetudinis, humanitatis exempla hominibus et civitatibus data, ac dispersita esse dicuntur. In *Verre*.

Et mystica vannus Iacchi. *Georg. I.*

See *Servius* upon the passage.

These drawings were in *Dr. Mead's* hands; the first was marked N° 59, the latter, N° 97. *Mr. Spence* in *Remarks and Dissertations on Virgil*, p. 60.

There were several institutions of these rites in several places. *Orpheus* in *Macedon*, *Museus* at *Athens*, *Melampus* at *Argos*, and *Trophonius* in *Boeotia*, brought men under their obligations^d. And as these several Institutors in different places had travelled for instruction, they doubtless copied from foreign rites, and introduced them, probably, for the same purposes for which they had been originally instituted. Therefore *Orpheus* was believed to have invented the *Divine Mysteries*, and purification of wicked actions^e.

But whatever was their *original* design, or the design of those who transplanted these rites from the East into *Greece*, craft, knavery, and enthusiasm soon corrupted them; till at length they became abominable: till (as the learned author of *The Divine Legation* observes) God in punishment, for turning his truth into a lye, suffered their Mysteries, at first meant for a school of virtue, to degenerate into an odious sink of vice and immorality, giving them up unto all uncleanness and vile affections^f. *Melampus*, who, as I have supposed, introduced his Initiations with the same pure intentions for which they were originally designed, is numbered by *Clement of Alexandria* (in the event at least) among the authors of impious fables and the fathers of a destructive superstition^g. But I have taken the liberty to represent, in *Melampus*, the original intention; and in *Eumolpus* the corruption of the Mysteries.

STANZA I.

Verse 6. In the fanatical superstitions of the *Pagans*, these circumstances of noisy instruments, howlings, and tossing torches, are generally mentioned.

Verse 8. The rites of *Ceres*, says *Lactantius*, are celebrated by waving burning torches^h. And *Seneca*, in his *Hippolitus*, makes *Phædra*

^d Orpheus Picenæ, Musæus Athenis, Melampus Argis, Trophonius Boeotie, initiationibus homines obligarunt. *Tertull. Apolog.*

^e Πιστευόμενος εὐρηκέναι τελετὰς Θεῶν καὶ ἔργων ἀνοσίῳ καθαριμῶς. *Pausanias. Boeot. p. 768.*

^f Μελάμπροδα δὲ τὸν Ἀμφιάροιο, ἄλλοι φασὶν ἐξ Αἰγύπτου μετακαρῆσαι τὴν Ἑλλάδα τὰς Διὸς ἱερὰς, πίνους ὑμνούμενον· τούτους ἰδὼν γ' αὖ ἀρχαῖα καὶ φέροιμι μέθην ἀδύνην, καὶ δουδαίμοιός τε ἀλυσθῆναι πατέρα. *Admonitio ad Gentes. p. 10.*

^h Sacra ejus (Cereris) ardentium tædærum jactatione celebrantur. *Lib. I. c. 21.*

say, she is rendered by her griefs unable to assist in the offices of religion.

Nor at the altar join the *Athenian* choir,

When in their silent rites they tofs their brands¹.

And *Claudian*, to characterize the *Eleusinian* rites, pitches on this particular :

Eleusis lifts aloft her sacred brands².

Their noisy minstrelsy at midnight is mentioned by *Velleius Paterculus*³. In like manner the juggling impostors, who went about with the *Dea Syria*, are described by *Apuleius* in his *Metamorphosis*, as making a noise through the streets and villages with cymbals and clattering plates of brass⁴. And in another place he tells us in general, that the Deities of the Barbarians were delighted with the noise of those who played on the cymbals, and tabors, and pipes⁵.

Verse 9. Their howlings are mentioned by *Statius* :

And, at a season unaccustom'd, howls

Eleusis all the night⁶.

The rites of *Cybele* we find, among the fragments of the old Tragedians, described in like manner :

Come, *Cybele*, fierce Mountain Goddess, come,

With nodding-head beat time to thy own drum :

Print on thy fides with whips the livid wound ;

While thy companions howl in concert round⁷.

II.

Verse 1. The person who initiated was called the *Hierophant*, cloathed with a remarkable vestment⁸, which *Eusebius* says was to repre-

¹ Non inter aras, Atthidum mistam choris,

Jactare tacitis conscias sacris faces. v. 106.

² Sanctasque faces attollit Eleusis. Rapt. Proserp.

³ Nocturno æris sono, qualis Cerealibus sacris cieri solet. Lib. I.

⁴ Qui per plateas et oppida cymbalis et crotalis personantes, Deamque Syriam circumferentes. Apul. Metam. Lib. VIII.

⁵ Strepitu cymbalistarum, et tympanistarum, et choralium. De Deo Socrat. p. 49.

⁶ Et non assuetis pernox ululavit Eleusis. Theb. Lib. VII.

⁷ Adea, inquit, O Cybelle, fera montium Dea,

Adea, et sonante tympano quate flexibile caput,

Latus horreat flagello, comitum chorus ululet. Veter. Tragic. Fragm.

⁸ ἱερὰς ῥαβδὸς, οἷός τις ἱεροφάντης ἔχει δακτύλῳ τὰ ἱερὰ. Plutarch. Alcibiad.

sent the Maker of the World'. The following account is chiefly taken from *Apuleius's Metamorphosis*, where he describes the sacred rites of *Isis* in the restoration of *Lucius*.*

Verse 2. 'Another carried the chest, in whose inmost depth were concealed the secrets of our magnificent religion'. What the secrets of this magnificent religion were, ought to be kept concealed under cover. In Greek I found them, and in Greek I will leave them[†].

Verse 3. 'The Priest approached, holding in his right hand the timbrel of the Goddess, and reached out to me a crown, which shone with intermingled roses[‡]'.

Verse 4. 'Then all the Profane being excluded, the Priest led me cloathed with a plain linen vestment[§]'. The reason of the linen vestment *Apuleius* gives in his *Apology*: 'Wool taken from sheep, the excrescence of most slothful bodies, according to the old maxims of *Orpheus*, and *Pythagoras*, was a profane cloathing: but the clean produce of hemp, sprung among other rich fruits from the earth, serves not only for the cloathing the most Holy Priests in *Egypt*, but also for a covering in the sacred rites^{||}'.

Verse 5. 'Beside a great company of each sex, with lamps, and torches, and lights made of wax and other materials[¶]'.

Verse 7. At *Argos*, they celebrate every month's new moon, the

* εις εικόνα τῷ δημοίωγῳ. De Preparat.

† *Apul. Metam. Lib. XI.*

‡ Ferebatur ab alio cista secretorum capax, penitus celans operata magnificæ religionis. p. 262.

§ Καὶ γὰρ αἱ τελεταί, καὶ τὰ ἔργα, τὰ τότε εἶχεν αἰσθηματῶν. τὸν κτίνα μὲν ὁ Ἐλευσίης, ὁ Παλλήνων δὲ τὸν Παλλῶν. *Theodoret. Therap. Lib. VII.*

¶ Sacerdos appropinquat . . . dexterâ proferens fistrum Deæ . . . et ob os ipsum meum coronam exhibuit . . . quæ rosâ amænâ intexta fulgurabat. p. 262.

|| Tunc semotis procul profanis omnibus, linteo et rudi me contextum amicimine, sacerdos deducit. p. 268.

¶ Lana segnissimi corporis excrementum, pecori detracta, jam inde Orphei et Pythagoræ scitis, profanus vestitus est: sed enim mundissima lini seges, inter optimas fruges, terrâ exorta, non modo indutui et amictui sanctissimis Ægyptiorum sacerdotibus, sed opertui quoque in rebus sacris usurpatur. p. 310. *Apolog.*

¶ Magnus præterea sexûs utriusque numerus, lucernis, tædis, cereis, et alio genere facium Influunt turbæ, sacris divinis iniuatæ, viri foeminaeque omnis ætatis ac dignitatis. *Apul. Metam. p. 261.*

women dressed like men, and the men like women. In like manner were sacrifices offered to *Venus* ^a.

III.

Verse 2. 'Hence he is led, not immediately to the oracle, but first
'to the fountains of the river; for there are Two very near one an-
'other ^b.'

V.

Verse 1. That their meeting with a stranger might be propitious to him, was the common wish in their casual intercourse ^c.

Verse 2. *Eumolpus* was a common name among the Hierophants ^d.

Verse 3. I have supposed, not as historically true, but as poetically probable, that *Eumolpus* was the corrupter of a better religion imported by *Melampus* into Greece. *Melampus* representing the Priests of the Primitive Religion of the Grove; and *Eumolpus* the Impostors and Enthusiasts which corrupted it for selfish and carnal ends.

Verse 5. The *New Birth* was a common doctrine or expression among the Pagan Enthusiasts. Thus *Lucius* is said to be in a manner born again ^e.

VI.

Verse 6. *Philo*, speaking of the Mysteries, says, 'it is generally
'the case with them, that no good person is initiated, but thieves
'and pirates, and mad gangs of abominable and immodest women ^f.

Verse 8, 9. And continuing after initiation what they were before, made *Plutarch* ask, 'shall *Pataemon* the thief, because he has been
'initiated, be in a better place after death, than *Epaminondas*, who

^a Τὰς μὲν γυναῖκας ἀνδρείοις χιτῶσι καὶ κλάμναι, τὰς δὲ ἀνδρας ἐπίπλοις γυναικείοις ἀμφιέννυσ-
ιν. *Polineus*. Ei (Veneri) sacrificium facere viros cum veste muliebri, mulieres cum
virili. *Philocorus* in *Macrobi*: Saturn. Lib. III. c. 8.

^b This is borrowed from the Initiations at the Cave of *Trophonius*. See more at Stanza
VIII. of this Canto.

^c Quod felix, itaque ac faustum, salutareque tibi fit! *Apul. Met.* p. 272.

^d Εὐμόλπει δὲ ὅτι Εὐμόλπει ἱεραὶ καὶ πολλοὶ δὲ γυναικίστι-
μοὶ Εὐμόλποι. *Hesychius*.

^e Ut renatus quodammodo statim sacrorum obsequio desponderetur. *Apul. Met.* 264.
And again, sua providentiâ quodammodo renatus. p. 267.

^f τῶν δὲ συμβαίνει πολλάκις τοῖς μὲν ἀγαθῶν ἀνδρῶν μνηστῆρας, ληστὰς δ' ἴσιν ὅτι καὶ κα-
ταποτιτῆς, καὶ γυναικῶν διάσους βδελυκτῶν καὶ ἀκολάστον. *Περὶ Θουσίλων*. p. 587.

‘ was a virtuous man, but not initiated?’ And to the same purpose, *Diogenes* observed, ‘ it was ridiculous to suppose *Agésilas* and *Epaminondas* (because uninitiated) were to be driven to the filth of *Stryx*; ‘ while others, (less virtuous) because initiated, should be in the ‘ islands of the blessed &c.’

VII.

See the IXth Book of *Apuleius's Metamorphosis*, for the account of the miraculous restoration of *Lucius* from his Asinine form, on eating the sacred roses, to recommend the *Pagan* superstition in preference to the *Christian* Philosophy, (too long here to transcribe); and this Episode, intended to contrast a true religious confidence with Enthusiastick Presumption, will be justified. Some particulars from elder initiations are thrown in, to give a fuller idea of these Enthusiasts, for which the authorities will be mentioned in their places.

VIII.

Verse 1—6. ‘ When any one has determined to be initiated, by ‘ descending into the cave of *Trophonius*, he passes through many ‘ kinds of expiation. He washes himself in the river *Hyrcina*. He ‘ is led there by night, where he is anointed with oil, and two boys ‘ wash him. Hence he is carried, not immediately to the Oracle, ‘ but first to the fountains of the river; for there are two very near ‘ one another. There he drinks of *Lethe*, as it is called, which ‘ causes him to forget every thing that he remembered before. Af- ‘ terwards, he drinks the waters of *Memory*, that he may retain the ‘ remembrance of whatever he saw within those sacred recesses^h.’

Verse 8, 9. The stone, in *Attica*, on which *Ceres* sat, when she was upon her search after her daughter, was called *πέτρα ἀγέλαστος*, the

ε γιλοῖον, ἴφη, εἰ Αἰγυπίακος μὲν καὶ Ἐπαμεινώνδας ἐν τῷ βορβόρῳ διάβυσιν, εὐτελεῖς δὲ τινες μνημονεῖοι ἐν ταῖς μακάροις νήσοις ἴσσοι. *Diog. Laert. in vita Diogenis. Lib. VI.*

^h Ἐπειδὴ ἀνδρὶ ἐς τὴν Τροφονίου κατέκειτο δόξη.—Τὸ δὲ λυτὸν ὁ ποταμὸς ἴσιν ἢ Ἐρευνα.—Πρῶτα μὲν τῇ νυκτὶ αὐτὸν ἄγουσιν ἐπὶ τὸν ποταμὸν τὴν Ἐρευνα, ἀγαγόντες δὲ, ἰδόντων χεῖρας καὶ λούσας δύο παῖδες τῶν ἀγῶν—Ἐμᾶς ἐποιομάσθουσιν.—τὸ ἐπιπῦθαι ὑπὸ τῶν ἱερῶν οὐκ αὐτίκα ἐπὶ τὸ μαντεῖον, ἐπὶ δὲ ὑδατοῦς πηγῶς ἀγέλαι· αἱ δὲ ἱεράταλά εἰσιν ἀλλήλων· ἐπταῦθα δὲ χερὶ πινὺν αὐτὸν Ἀθήνης τι ὕδωρ καλέμινον, ἵνα λήθῃ γίνεσθαι οἱ πάντων ἢ τίως ἐφρόντιζε. Καὶ ἐπὶ τῷδε ἄλλο αὐτοῦ ὕδωρ πινὺν Μνημοσύνης ἀπὸ τούτου, τὸ μνημονεύειν τὰ ἐφθίτλα οἱ καταβάλλει. *Pausan. Boeotic. p. 789.*

stone which prevents laughter. Of which Ovid speaks,
Where, sunk in sorrow, first the fate, the stone
Still by the name of Sorrowful is known.

IX.

Verse 1. The commanding silence is a well-known custom in the initiations. Whence Horace's *Favete linguis. Be silent.*

Verse 6. This simile is borrowed from Homer.

X.

Verse 1. The exclusion of the Profane was another part of the ceremony. Hence you Profane!

Verse 3, 4, 5. Imitated from Claudian's Rape of Proserpine:

Nor think the day is lost to us; for there
New planets rise, and brighter orbs appear:
Light beaming forth with more resplendent gold;
Elysian suns more beauteous to behold.

Verse 8, 9. Borrowed from Callimachus:

The God appears not only to the Just:
Who sees is happy, who not sees, is curst.

XI.

Verse 1, 2. The initiated in Apuleius says, 'Hear then: but believe me, for I tell you truth. I came to the confines of death, and trod

* Hic primum sedit, gelido mœstissima Saxo,
Illud Cecropidae nunc quoque TRISTE vocant. Fastor. Lib. IV.

* "Ως δ' ὅτ' ἐν αἰγιαλῷ πολυπηγῇ κύμα θαλάσσης
"Ωρεῖ" ἱκασσύντερος, Ζεφύρου ὑποκινήσας,
Πίστη μὲν τὰ πρῶτα κορύσσειας, αἴθλα ἴκοντα
Χέρου φηγνύμενος μεγάλα βέβηκε, ἀμφὶ δὲ τ' ἄχρας
Κυρτὸς ἰὼν κορυφῆται, ἀποκνήσει δ' ἀλλὰ ἄχρην. Iliad IV. 422.

* ἱὸς, ἱὸς ὅτις ἀλγερὸς

ἱὸς, ἱὸς ὅτι βέβηκε. Callim.

—Procul, procul este profani. Virg.

—Gressus remove te Profani. Claud.

* Amissum ne crede diem, sunt altera nobis

Sidera, sunt orbes alii, lumenque videbis

Purior, Elysiumque magis mirabere solem. De Raptu Prof. Lib. II.

* Ὡς ὅταν δ' ἀπὸ τῆς φαντασίας, ἀλλ' ὅ, τι ἰδὼς.

* Ὅς μιν ἰδὼν, μέγας ὄρος ἐκ τῆς ἰδῆς, λυγρὸς ἱσχυρὸς. Callimach. in Apollin.

the

' the threshold of *Proserpine* x.' In like manner *Stobæus* describes the preparation to initiation: ' Every thing was dreadful; horror and terror, and sweat, and stupefaction y.' Which *Tully* likewise takes notice of, wondering what credit can be given to that frenzy which they call Divine; so that the things which a wise man cannot see, a madman should; and he who has lost his natural sense should acquire a supernatural one z.

XII.

Verse 1. The approach of the Deity was supposed to be manifested by these transactions. Thus *Claudian*,

Now shakes the trembling Dome, the vaulted roof
Shines with celestial lustre; certain proof
Of the God's near approach: the hollow ground
Roars, and the Temple echoes to the sound b.

In like manner the shaking of the Laurels was the sign of *Apollo's* favourable presence, in *Callimachus*:

See how *Apollo's* laurel-branches shake,
How shakes the whole recess c!

Verse 2. The light that shone round the Deity, and attested his presence, is also taken notice of by *Claudian* in the above passage, and by *Apuleius*: ' at midnight I saw the sun shining with a pure light; ' I drew near before the Infernal and Superior Gods, and worshipped ' in their immediate presence d.'

x Igitur audi: sed crede quæ vera sunt. Accessi confinium mortis, et calcato Proserpinæ limine, per omnia vectus elementa remeavi. *Apul. Metam. Lib. XI.*

y ἐν τῷ τέλει; ἀντὶ τὰ δῖνα πάλη, φόβος, καὶ τρόμος, καὶ ἰσχυρὸς, καὶ θάμβος. *Serm. 119.*

z Quid vero habeat auctoritatis furor ille, quem Divinum vocatis, ut ea quæ sapiens non videat, ea videat insanus; et is, qui humanos sensus amiserit, divinos assecutus sit? *De Divin. Lib. II. §. 54.*

b Jam mihi cernuntur trepidis delubra moveri
Sedibus, et claram dispergere culmina lucem,
Adventum testata Dei. Jam magnus ab imis
Auditur fremitus terris, templumque remugit. *De Rapt. Proserp.*

c Οἷος ὁ τῷ Πάλλαντος ἱστῖον τοῦ δαίμονος ἔκρηξεν,
Οἷος ὁ ὅταν τὸ μέγα θρονέῃ. *Hymn. in Apoll.*

d Nocte mediâ vidi solem candido coruscantem lumine: Deos inferos & Deos superos accessi coram, et adoravi de proximo. *Apul. Metam. Lib. XI. p. 268.*

Verse 5, 6. *Isis* was called by many, not without reason, *thousand-named*.*

Verse 7, 8. 'The primæval *Phrygians* call me *Pessinuntica*, the Mother of the Gods; here, the Aboriginal *Athenians* call me the *Cecropian Minerva*; there, the *Cyprian* Islanders *Venus of Paphos*; the arrow-armed *Cretans* *Diana of Dytinnis*; the *Sicilians*, who speak three languages, the *Stygian Proserpine*; the *Grecians*, in their *Eleusinia*, the antient Goddesses *Ceres*; some *Juno*; some *Bellona*; those *Hecate*; these *Rhamnusia*; and the *Æthiopians*, on whom the sun shines with his early beams, the *Arii*, and the *Ægyptians*, famous for their altars and antient learning, worshipping me with ceremonies peculiar to themselves, call me by my true name, *Isis the Queen*†.

Verse 9. 'Whose one only Divinity, differently represented, with various rites, and under several names, the whole world adores ‡.'

XIII.

Verse 1, 2, 3. 'See, *Lucius*, I am present to thy prayers, the Parent of all things, Sovereign of all the Elements, Offspring of ages—who govern at my nod the bright heighths of heaven, the salutary winds that sweep the seas, and hell's uncomfortable silence †.'

Verse 4. Whoever dies, not initiated, they taught were rolled in filth and mud, and darkness ‡.

Verse 5, 6. While the initiated were honoured with distinguished eminences in the other world †. Among the initiated, admission to the most sacred recesses was not indulged, but to chosen favourites

* Non immerito a quibusdam *Isis μυριάσημος* fuerit dicta. De Mensâ Isiacâ.

† Me primigenii *Phryges* *Pessinunticam* nominant, Deam matrem: hinc autochthones *Attici* *Cecropiam Minervam*; illinc fluctuantes *Cyprii* *Paphiam Venerem*; *Cretes* sagitti feri *Dytinnam Dianam*; *Siculi* trilingues *Stygiam Proserpinam*; *Eleusinii* vetustam Deam *Cereram*; *Junonem* alii; alii *Bellonam*; alii *Hecaten*; *Rhamnusiam* alii; et qui nascentis Dei Solis inchoantibus radiis illustrantur *Æthiopes*, *Ariique*, priscaque doctrinâ pollentes *Ægyptii*, ceremoniis me prorsus propriis percolentes appellant vero nomine Reginam *Isidem*. *Apul. Lib. XI. p. 259.*

‡ Cujus nomen unicam, multiformi specie, ritu vario, nomine multijugo, totus veneratur orbis. *Ap. Metam. Lib. XI. p. 259.*

† En assum tuis commota, *Luci*, precibus, rerum natura parens, elementorum omnium domina, sæculorum progenies—quæ cœli luminosa culmina, maris salubria flamina, inferorum deplorata silentia, nubibus meis dispono. *Ib.*

† ἐν δὲ ἀνέλετος, καὶ ἀτίδωτος, εἰς ἃ δὲ ἀφικνῶται, βοῶντων νεκρῶν. *Plat. Phæd.*

‡ Ἐν ἃ δὲ ἀποδείξας οἱ μνηστῆρες τυγχάνουσιν. *Diog. Laert. in Vita Diog. Cynici.*

invited by the Goddess in vision: as appears from *Pausanias* in the Temple of *Isis* at *Phocis*¹.

Verse 7, 8, 9. The *Indian Tamuli*, votaries of their God *Bruma*, believe themselves engulfed in the Deity, according to Mr. Professor *Franks* in his *History of Evang. Missions*. p. 67. The *Platonists* speak of exchanging humanity for divinity. *Jamblic*. Sect. III. cap. 4. and of joining their centre to the centre of God. *Plotin*. En. vi. Lib. 9. c. 8, 9, 10.

XIV.

Verse 1, 2. No worldly advantages or intellectual excellence could purchase the benefits arising to the initiated. Therefore the Goddess tells *Lucius*, 'Neither thy birth, or honours, or even learning, in which thou wert eminent, have been of use to thee: but in the slippery and flowery path of youth, falling into base pleasures thou hast received the reward of thy curiosity^m.'

Verse 3, 4. They devoted themselves to the service of the Deity by whose rites they were initiated. Thus the Priest of *Isis* claims *Lucius's* future obedience: 'for thy greater security give in thy name to this holy warfare, to which thou hast been lately sworn by oath; and dedicate thyself to the obedience of our religion, and voluntarily submit to its yoke: the rest of your days to your latest breath are engaged to me,' says the Goddessⁿ.

Verse 8, 9. It was not lawful to divulge to the uninitiated the mysteries of their rites. Thus *Apuleius* restrains himself from indulging the curiosity of the reader, with respect to what passed at the initiation of *Lucius*: 'I would tell, if I might; you should know if it were permitted you to hear: but the rash tongue, and the too

¹ οὐκ ἴσσομεν ἐς τὸ αὐτὸν ἄλλοις γὰρ ἢ ἡμῖν οἱ ἱερεῖς, οἱ δὲ αὖτις ἐργαζομένησαν ἢ ἰοὺς καλῶς σφᾶς δι' ἰνυκρίων. *Phocid*. p. 880.

^m Nec tibi natales, ac ne dignitas quidem, vel ipsa, quæ flores, usquam doctrina profuit: sed lubrico florentis ætatu læ, ad serviles delapsus voluptates, curiositatis improspere sinistrum præmium reportasti. *Apul. Metam. Lib. XI. p. 263.*

ⁿ Quo tamen tutior sis atque munitior, da nomen huic sanctæ militiæ, cujus olim sacramento etiam lætaberis: teque jam nunc obsequio religionis nostræ dedica, et ministerij juxta voluntarium: mihi reliqua vitæ tæxæ curricula ad usque terminos ultimi spiritûs vadata. *Apul. Metam. Lib. XI. 259. 264.*

^c curious

'curious ear contract a like guilt'. And *Socrates* going to instruct his disciple, *Thyætetus*, bids him look about, and beware that no profane person over-hear him^p; and the poets frequently allude to this concealment:

Who dares divulge those rites to the Profane?

Rites, which the wicked wish to hear in vain^q.

XV.

Verse 3. The Mysteries were performed by night^r. Thence *Tully* asks, 'What would become of *Iacchus*, and our modern *Eumolpus's*, and those antient Mysteries, if we were to prohibit nocturnal celebrations?'^s

XVII.

Verse 1, 2, 3. The blessings of the alternate return of day and night, and their respective offices, are observed by *Tully*: 'the vicissitude of day and night, says he, preserves all living creatures; affording a time for action, and a time for rest. Thus on all hands it is concluded with the greatest reason, that every thing in this world is wonderfully administered by a Divine counsel and intelligence, to the safety and conservation of all'^t.

Verse 4, 5. Nor were the Heathens insensible of the gratitude due from men to the Deity for this kind providence:

Propitiate Heav'n with sacrifice, when night

Persuades to sleep, or the morn dawns with light^u.

^p Dicerem, si dicere liceret; cognosceres, si liceret audire. Sed parem noxam contraherent aures et linguæ temerariæ curiositatis. *Metam. Lib. XI. p. 268.*

^q Ἀθροὶ δὲ περισκοπῶν, μή τις τῶν ἀμύμων ἱπαχῆς. *Plat. Theætero.*

^r Quis Cereris ritus audent profanæ? *Ovid. De Arte amandi. Org'a, quæ frustra cupiunt audire Profani. Catullus De Nuptiis Pelei et Thetidos. v. 260.*

^s οὕτως ἐπιδείκνται τὰ μυστήρια. *Scholiast. in Aristoph. Ranas.*

^t Quid ergo aget Iacchus, Eumolpidæque nostri, et antiqua illa mysteria, si quidem sacra nocturna tollimus? *De Leg. Lib. II. c. 14.*

^u Diei noctisque vicissitudo conservat animantes, tribuens aliud agendi tempus, aliud quiescendi. Sic undique omni ratione concluditur, mente consilioque divino omnia in hoc mundo ad salutem omnium, conservationemque admirabiliter administrari. *De Natur. Deor. Lib. II. c. 53.*

^v Ἄλλοτε δὲ σπουδῆσι θύεισσι τι δάσκεισθαι,

ἢ μὴν ὅτ' ἐνάλῳ, καὶ ὅταν φῶς ἴσας ἰδῇ. *Hesiod. Ἔργ. καὶ Ἡμέρ. Lib. I. v. 338.*

Verse 9. Lewdness too often found a cover in the Mysteries after the corruption of these Institutions: *Apuleius* himself, who recommends the Mysteries as effectual expiations, for the amendment of life, yet acknowledges the impurities of those of the *Syrian* Goddess; telling us, that after supper, they rush to the worst crimes of unnatural lust; and yet ridiculously boast of the unspotted purity of their priests *.

XVIII.

Verse 6. It was not customary or lawful to profane holy places with arms.

Why to the temple lawless soldiers come,
And dreaded arms besiege the sacred dome * ?

It was a profanation which the Gods were believed to punish. Whence *Lucan* represents the soldiers, who were sent to cut down a consecrated Grove, as terrified at the orders, fearful lest their own axes should turn upon themselves.

But lo! the bolder hands that should have struck,
With some unusual horror trembling shook;
With silent dread and reverence they survey'd
The gloom majestick of the sacred shade:
None dares with impious steel the bark to rend,
Left on himself the destin'd stroke descend †. *Rowe*.

This perhaps will give us the meaning of a passage in *Homer* *; which *Mr. Pope*, after censuring the interpretation of *Eustathius* as too learned and ingenious, has (I think) himself mistaken:

* Spurcissima illa propudia ad illicitæ libidinis extrema flagitia efferantur—ridiculè sacerdotum purissimam laudantes castimoniam. *Metam. Lib. VIII. p. 215.* See more *Valerius Maximus* de Peregrinâ Religione rejectâ. *Lib. I. c. 3. and notes.*

† Sed templa quare miles infestus tenet?
Limenque sacrum terror armorum obsidet? *Senec. Hercules Fur. v. 616.*

‡ Hanc jubet immisso sylvam procumbere ferro;
Sed, fortes tremuere manus, motique verendâ
Majestate loci: si robora sacra ferirent,
In sua credebant redituros membra secures. *Lib. III.*

* Οὐ μὲν πως νῦν ἱεὺς ἀπὸ δρυὸς ἢ δ' ἀπὸ πίτερος
τῷ ἀριζήμεναι, ἀτὰρ παρθένος ἡϊθέης τι,
Παρθένος ἡϊθέης τ', ἀριζήτον ἀλλήλοισιν. *Iliad XXII. v. 126.*

We greet not here as man conversing man,
Met at an oak, or journeying o'er a plain;
No season now for calm familiar talk,

Like youths and maidens in an evening walk. *Pope.*

The plain sense appears to me to be no more than this; 'Achilles and I are going to meet, in a different manner, from what men usually do, under sacred oaks and rocks, whom the religion of the place withholds from hurting one another; or when young men and women meet there, who are restrained by gentler dispositions.' And then the lines may be thus translated:

We meet not here as in the sacred shade,
Which war and anger are forbid t' invade;
Nor as when youths and maidens walk the grove;
For youths and maidens only talk of love.

XIX.

Verse 2, 3, 4, 5, 6. For the partial favour of the Gods to the initiated, and their undeserved reprobation of the uninitiated, see before Stanza VI. v. 8, 9, and Stanza XIII. v. 4, 5, 6.

Verse 8. That their false Gods inspired them with counsel, was part of their belief^a.

XX.

Verse 3, 4, 5, 6. Besides, the progressive discovery of truths or useful knowledge, according to the capacity of the disciples, was, and must have been, a necessary method of instruction. This they imitated in the corrupted institutions of the Pagans; not only initiating persons, first in their less, and afterwards into their greater mysteries; but absurdly refusing to admit the greater number into either. Which made *Socrates* and *Demonax* refuse the honour when it was offered them. For which this very good reason was given by the latter: 'I have this cause, says *Demonax*, why I refuse initiation; if your Mysteries are wicked, I shall not conceal them from the

^a Πισίον ταῖς ἐν Ἐλευσίνι θεαῖς τῶτοι μοι ἠμείβεσθαι τὸν νῦν, καὶ τὸ φραγέγημα τῶτο ἐξ ἀκατόρθων εἶναι τῶν μυστικῶν. *Pericles apud Sappatum.*

‘uninitiated, that I may prevent their partaking of them: if good
 ‘my love of mankind will oblige me to divulge them to all.’

XXI.

The reason of concealing them from so many, was the indecency of them. For this every thing was kept under the seal of secrecy.
 ‘*Eleusis* keeps what it may shew to those who frequent its rites.
 ‘Those secrets are not promiscuously shewn to all. They are laid
 ‘and locked up in the most inward sanctuary.’ These secrets were what they called the symbols of the Presence of their Gods^d. They were different in different mysteries, but all indecent. See before Stanza II. Note ^u.

XXIII.

Verse 5. The Daughters of *Proetus*, King of *Argos*, were infected with madness, and fabled to have been metamorphosed into heifers:

The *Proetian* maids, whose lowings fill’d the plain,
 Ne’er knew the guilt of thy unnatural pain;
 Tho’ fearful oft their necks should bear the plough,
 They felt in vain for horns their polish’d brow^e. *Warton*.

If I have not hit upon the truth, I hope that I have given the story a more probable air at least, in supposing their frenzy the effect of having been initiated into some enthusiastick Mysteries, from which *Melampus* recovered them.

Verse 5, 6. That the initiated wore skins of animals, especially Deer-skins, is witnessed by *Demosthenes*: ‘When you grew a man,
 ‘says he, you assisted your mother at the Mysteries, putting at night

^b Ταύτην ἔφη, ἔχειν τὴν αἰτίαν, τὸ μὴ κοινοῦσαι σφίσι τῆς τέλει, ὅτι αὐτὴ τὴν φάλαγξ τὰ μυστήρια, ὡς συνήθειαι πρὸς τοὺς μηδὲν μνησμένους, ἀλλ’ ἀποτρέφει αὐτοὺς τὸν ὄργιστον αἵτις καλὰ, πᾶσι δὲ ἐξαγορεύσει ὑπὸ φιλανθρωπίας. *Lucian, Demonactis Vita.*

^c Eleusis seruat quod ostendat reuiscantibus: illa arcana non promiscue neque omnibus patet. Reducta et in interiore sacratio clausa sunt. *Senec. Natur. Quest. Lib. VII. c. 31.*

^d τὰ δὲ ἱεροὶ ἀποκρύπτεται σύμβολα τῆς θείας παρουσίας, ἃ καὶ μόνοι ἱεροῦ γινώσκον τῶν τέλει. *Proclus in Platonis Timæo.*

^e Proetides impleverunt falsis mugitibus agros:

At non tam turpes pecudum tamen ulla secuta est

Concubitus; quamvis collo timuisset aratrum,

Et sepe in laevi quassisset cornua fronte. *Virg. Ecl. VI.*

'the Deer-skins on the initiated'. And in the *Orphick* Rites we find it enjoined.

From the right shoulder spreading next was seen

The variegated fawn's bespangled skin^b.

The Orgies by night, the noisy tumult of their procession, and their deer-skins are mentioned together by *Ovid* :

'Twas at the time the *Thracian* women met

Their mad triennial rites to celebrate.

Night hides their Orgies, whose repose profound

Their cymbals fright, and rocks return the sound.

In secret; *Progne* leaves her house by night,

To be initiate in the frantick rite :

Arms fill her hands, vine-leaves her temples bind ;

The deer-skin from her shoulder trails behindⁱ.

Metam. Lib. VI.

XXIV.

These *Proetides* are found near the scene where I have placed them. *Pausanias* informs us, that above *Nonacris* are the mountains *Aroania*, in which was a cavern, where, they report, the Daughters of *Proetus* fled, whom *Melampus* restored by some mysterious rites and expiations^k.

Verse 7. *Servius*, in his notes on the passage above quoted from the Sixth Eclogue, tells us, that when these *Proetides* preferred themselves to *Juno* for beauty, she in resentment inflicted this madness,

ⁱ ὅτε δὲ γυναικες, τῇ μητρὶ τιλῶσα τὰς βίβλους αἰγυμῶσι, καὶ τ' ἄλλα συμποικύουσι, τῇ μὲν πρὸς τὴν μητέρα καὶ κρατερὴν, καὶ καθάρειαν τὸς τιλμῶνους. Περὶ Στεφαν. p. 150.

^k Αὐτὰρ ἔπειθε νύμφης παρθένου, εὖρε καθάρσαι

Δίφρα πολέσιν δακρύσιν κατὰ δέξιν ἔβρι.

^l Tempus erat, quo sacra solent Trieterica Bacchi

Sithoniae celebrare ritus. Nox conscia facris.

Nocte sonat Rhodope tinnitibus aris acuti :

Nocte sua est egressa domo regina; Deique

Ritibus instruitur; furialiaque accipit arma :

Vite caput tegitur; lateri cervina sinistro

Vellera dependent. — *Metam.* Lib. VI.

^h ὅτε δὲ τὸν Νέστωρα ἔρα τε καλῶμεν Ἀροάνια, καὶ στάλαις ἔστι ἐν αὐταῖς. ἐς τῆς ἀναφυγῆς τὸ στάλαις τὰς θυγατέρας τὰς Πρωτὶς μαρτυρεῖ λόγους, ὅς ὁ Μελάμπος θυγατέρας τε ἀπορρίπτους καὶ καθάρειας ἀνέγνω ἐς χερσὶν καλῶμεν Αἰώνους. *Pausan.* Arcad. cap. 18.

that thinking themselves Heifers they should run into private recesses; whom *Melampus* cured by medicating the waters of which they drank¹.

XXVI.

The Lustrations of the Grove are frequently mentioned, nor was the initiation of infants by Baptism a stranger to the old religion; especially in the *Samothracian* rites, there copied by the *Athenians*, as we learn from Donatus on a passage in *Terence*: ‘*Terence*, says he, follows the authority of *Apollodorus*, who informs us, that in the island of *Samothrace*, after a certain time, boys were initiated in like manner as at *Athens*’^m. And *Pausanias*, in his account of the Antiquities of *Arcadia*, mentions a sculpture, representing (if I may be allowed the catachresis) the christening of *Jupiter*: not only curious as witnessing that there was a religion in the world when the Heathens’ chief Deity was but an infant; but also, for shewing some circumstances that attended this antient rite of Baptism. ‘In the sculpture appeared the nymphs, *Nais* carrying the infant *Jupiter*; *Anthracia*, one of the *Arcadian* nymphs, holds a torch; *Hagno* has a water-pot in one hand, and a vial in the other; *Archiroe* and *Myrtoessa* have their water-pots also, with the water running out of them’ⁿ. From their names, adjuncts, and the analogy of antient *Pagan* rites, I have endeavoured to give an explication, consistent at least, and perhaps probable. It was a general custom to carry a vessel of water in procession to the honour of the Deity^o.

XXVII.

From *Archiroe*’s name and her attribute, I suppose her office was to teach the formation of the World; when, as *St. Peter* speaks, the

¹ Hæ secum prætulissent Junoni in pulchritudine, illa irata hunc furorem earum immisit mentibus, ut putantes se vaccas in saltus subirent—quas *Melampus*, infecto fonte ubi solitæ erant bibere, purgavit, et in pristinum sensum reduxit.

^m Terentius *Apollodorum* sequitur, apud quem legitur, in insulâ *Samothracam* à certo tempore, pueros initiari, more *Atheniensium*. Ad *Phormion*. Act. I. Scene I.

ⁿ Περιέχεται δὲ ἐν τῇ ἀντίκτῃ καὶ τῇ νύμφῃ. Ναῖς μὲν Δία φέρουσα ἐν τῇ νύμφῃ, Ἀνθρακία δὲ, νύμφη τῶν Ἀρκάδιων καὶ αὐτῆς, δάδα ἔχουσα ἐν τῇ. Ἀγνώ δὲ, τῇ μὲν ὕδατος, ἐν δὲ τῇ ἰστίᾳ χειρὶ φιάλην Ἀρχιρῶς δὲ καὶ Μυρτοέσσης εἰς τὸ ὕδωρ τὰ φορέματα, καὶ ὕδατος δίδου ἀπ’ αὐτῶν κατέχουσιν. p. 664.

^o Τῶν ἱερῶν αὐτῶν ἀπονομιῶν τὸ ὕδωρ ἐν τῇ τῷ Διῷ. *Plutarch* in *Isis* and *Osiris*.

heavens were of old, and the earth standing out of the water, and in the water. 2 Pet. III. 5. That this was part of the instruction in the Orphick rites is certain; for *Athenagoras* informs us, according to *Orpheus*, water was the origin of all things, and from water, mud. From these antient lessons of religion, came the Poetick Cosmogonies; and the wise men thence deduced their philosophy. Hence *Thales* taught that all things rose from water, and the Poets, from chaos; which was the *ὕλη* of *Orpheus*, in Hebrew *חומר*; which the *Phanicians* inverting the letters, called *ΜΩΤ*, and We MUD.

XXVIII.

The Abbé *Pluche* supposes the feasts of *Bacchus* were commemorations of the flood. A memorial of which we find instituted, as *Lucian* testifies in his account of the Syrian Goddeffs, ‘in a Temple built over a surprising chasm, which by a very small opening receives a prodigious quantity of water; which the worshippers twice a year bring from the sea, and pour out into that Temple, where it is absorbed by this little aperture, according to the institution of *Deucalion*.’ And *Ovid* refers the water used in the feast of the *Palilia* to the same event, as the fire to the conflagration of *Phaeton*.

Some in the fire sad *Phaeton* have view’d;

And in the water read *Deucalion’s* flood’.

XXIX.

Hagno’s office is assigned from her name of *purifying*, her attribute the vial, and the analogy of antient belief. *Grotius* supposes the baptisms and ablutions in the old institutions owed their origin to the flood, in memory of that cleansing of the world. Annot. in *Matth.* III. 6. ‘The destruction of mankind by the flood, says *Origen*, is

ἢ γὰρ ὕδωρ ἀρχὴ καὶ αὐτὸ τοῖς ἀνθρώποις ἀπὸ τοῦ ὕδατος, διὸ καὶ ἐν τῇ Λέγεσι. ἢ δὲ ἐκείνη ἡμετέρα ἐκ θαλάσσης, ὅθεν ἐς τὰς νῆας ἀνακρίνεται. φέρονται δὲ οἱ ἱερεῖς μύρον, ἀλλὰ πῶς Σαῖν, καὶ Ἀραβία. καὶ σιγήσει τῇ Εὐφρατίᾳ, πολλοὶ ἀνθρώποι ἐκ θαλάσσης ἔρχονται, καὶ σάουσι ὕδωρ φέρονται, τὸ πρῶτον μὲν ἐν τῇ νηὶ ἐκχέουσιν, μετὰ δὲ, ἐς τὸ χάσμα ἀνατίθενται, καὶ δέχεται τὸ χάσμα, μισθὸν ἰδὼν, ὕδατος χάσμα πολλόν. Τὰ δὲ παιδία, Δευκαλίωνα ἐν τῇ ἑστῇ τινὲς ἄνθρωποι δίδωσι λίθους, συμφερεῖς τε, καὶ εὐεργεσίας μύθῳ ἔχοντες. De Deâ Syriâ. p. 884.

Sunt qui Phaetonta referri

Credunt, et nimias Deucalionis aquas. Fastor. Lib. IV. v. 787.

' the purgation of the earth, as some no despicable Philosophers of
' the *Grecians* taught, in these words, when the Gods, purging the
' earth by waters, drowned it with a flood'. Whence grew the
Greek adage, *The sea purges all the sins of mankind*'. Which reason of
the institution of baptism St. Peter justifies, by calling it, *the figure of*
the flood, 1 Pet. III. 21.

XXX.

The office of *Anthracia* is given agreeably to her symbol, *the brand*.
That the world for the sins of men should be punished by water and
fire, was a prevailing tradition. It is true, philosophy had corrupted
these traditions into periodical revolutions, when deluges and con-
flagrations should, in course, return: but *Origen* says, ' the true
' cause of them is the prodigious wickedness of men, which nothing
' but an universal deluge or conflagration can expiate'. Hence
Seneca tells us, ' water and fire have dominion over earthly things:
From them they rose, and into them shall be resolved'. The De-
luge we have seen was recorded in their rites, and the conflagration,
according to some, figured in the fable of *Phaeton*. See before Stanza
XXVIII. It certainly made a part of their old prophecies:

He knew, by fate ordain'd, a time should come,
In which the Earth, the Seas, and Heav'n's high dome
Should burn; and when the world's compacted frame
Dissolv'd should perish in the fatal flame¹.

The same event is foretold by *Lucan*, to shew the vanity of *Cæsar's*
denying a funeral pile to those he had slaughtered:

¹ 'H δ' ἐν τῷ κατακλυσμῷ διαφθερὰ τῆς ἀνθρώπων καθάρσεως ἐστὶ τῆς γῆς, ὅς, καὶ Ἕλλησι αἱ μὲν
ἱστορικῶν, φιλοσοφικαὶ εἰρημασίαι ἐν τῷ. 'Ὅταν δ' οἱ θεοὶ τὴν γῆν ὑδάτι καθάρουσι, κατακλύ-
ζουσιν. *Contra Celsum*. Lib. VI. ex *Plat. de Leg.* Lib. III.

² Θάλασσα κλύει πάντα γ' ἀνθρώπων κακὰ.

³ 'Ἡμεῖς δὲ ὅτε τοῦ κατακλυσμοῦ, ὅτε τῶν ἐκτάσεων κινῶμεν, καὶ ἀπὸ τῶν σαρμάτων ἀπαρτίθμεν·
ἀλλὰ τῶν τούτων ἀντίαι φαινομένη καὶ ἐκ τῶν ὕδατων χερμαίνου, καὶ καθάρμενοι κατακλυσμῷ ὃ
ἐκταρῶμεν. *Contra Celsum*. Lib. IV.

⁴ 'Aqua et ignis terrenis dominantur. Ex his ortus, et ex his interitus est. *Nat.*
Quest. Lib. III. c. 28.

⁵ Esse quoque in saeculis remanescitur affore tempus

Quo mare, quo tellus, correptaque regia coeli

Ardeat, et mundi moles operosa laboret. *Ovidii Metam.* Lib. I.

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Tho' now thy cruelty denies a grave,
These and the world one common lot shall have;
One last appointed flame, by Fate's decree,
Shall waste yon azure Heav'ns, this Earth and Sea^{xx}.

Rowe.

Tho' now thy cruelty denies an urn,
These with the Earth and hissing Seas shall burn,
These with the world one common flame shall raise,
And blended with the stars their bones shall blaze.

The Abbé *Pluche*, describing the feasts of *Bacchus*, says, they first began bemoaning the loss of the former plenty; which part I have assigned to *Myrtoessa*: secondly, they carried burning torches on these occasions; this was the office of *Anthracia*: thirdly, after the sacrifices and the public repast, their sadness was turned into joy; this part I have given to *Hagno*. He says, the cries then sent up to God, in bewailing the miseries of mankind, caused their feasts to be called *Bacchoth*, and the women officiating, *Bacchantes*.

XXXI.

Verse 8. To intitle them to the Divine favour, the votaries on their parts were voluntarily to renounce all filthiness themselves, which they signified by the symbol of washing, without which they never performed their religious offices, or approached the Holy places. Thus in the *Orphick* rites, at entrance they washed their hands, and were commanded to have a clean heart and clean hands¹. Where the putting away the filthiness of the flesh, as *St. Peter* expresses it, pledged the answer of a good conscience. 1 *Pet.* III. 21. Clean hands were to be accompanied with a clean heart. This practice of washing before they entered their Temples, was very antient; *Deucalion* is represented as doing the same:

^{xx} Hos. Cæsar, populos si nunc non uferit ignis,
Uret cum terris, uret cum gurgite ponti,
Communis mundo superest rogos, ossibus astra
Mitturus.

Lib. VII. v. 812.

¹ Sub ingressum ræ omnes manus lavabant, mentemque puram, manusque castas habere jubebantur. *Eisenbach* de Poeti *Orphicæ*. p. 14.

Besprinkling first their vestments and their head,
Their footsteps to the sacred temple tread ^a.

XXXII.

That the bare outward washing, without that inward cleansing of the heart, could be of no avail, was a very common observation among their Poets. Thus *Seneca* :

What *Tanais* can cleanse me ? what *Mæotis*,
That loads the *Pontick* with his raging floods ?
Not Ocean's self, with all his watery stores,
Can expiate guilt like this ^a.

Again the same Tragedian, in the like strain :

What *Tanais*, or what *Nile*, what raging *Tygris*
Swoln with the *Perfick* waves, or what fierce *Rhine*,
Or *Tagus*, turbid with *Iberian* gold,
Can wash this crimson hand ? though cold *Mæotis*
Should empty on me other northern floods,
Or *Tethys* roll her oceans through my hands,
Yet still the stain will stick ^b.

And, to mention no more, *Sophocles* :

—— I think, nor *Ister*, nor the *Phasis*,
Can purify this House ^c.

XXXIII.

It was not the copiousness of the water, but the purity of that element that was chosen for this purpose : drops of the one was, in this

- ^a Inde ubi libatos irroravere liquores
Vestibus et capiti, flectunt vestigia sanctæ
Ad delubra Deæ. *Ovid. Metam. Lib. I.*
- ^b Quis eluet me Tanais ? aut quæ barbaris
Mæotis undis Pontico incumbens mari ?
Non ipse toto magna Oceano pater
Tantum expiarit scelere. *Hippolit. v. 715.*
- ^c Quis Tanais, aut quis Nilus, aut quis Persica
Violentus undâ Tigris, aut Rhenus ferox,
Tagusve Iberâ turbidus gazâ fluens
Abluere dextram poterit ? Arctoum licet
Mæotis in me gelida transfundat mare,
Et tota Tethys per meas currat manus,
Hærebit altum facinus. *Hercules Furens. v. 1323.*
- ^d Οἷμας γὰρ οὐτ' αἷν' Ἴστρον, οὔτε Φάσιον ἄν
Νίλῳ καθαρὰν τήνδε τὴν γῆν. *Oedip. Tyr. v. 1230.*

symbolical

symbolical view, preferable to rivers of polluted water. Thus *Callimachus*:

The *Assyrian* river rolls a copious flood,
But sweeps along whole loads of filth and mud.
Nor do the nymphs their urns to *Ceres* fill
With streams unhallowed from the common rill;
But catch the drops which from the rocks distill ^d.

And *Ovid*,

For sacrifice, he bids his servants bring
Streams fit to offer from the sacred spring ^e.

Which shews that not barely *washing*, but *purity*, was intended in this rite.

XXXIV.

The præternatural effects of bathing, or baptisms, are not infrequent in the Poets, sufficient at least to justify the change here ascribed to the *Proetides*, and to *Elfenor*, Stanza XXXVI. Thus *Ulysses* in the *Odyssey*:

—— at once into the tide
Active he bounds, the flashing waves divide:
The warrior Goddess gives his frame to shine
With majesty enlarg'd, and air divine.
—— his heroick frame improves
With heavenly bloom, and like a God he moves.
Majestick grace and beauty beam'd around ^f. *Broome*.

^a Ἀσσυρίῳ ποταμῷ μέγας ῥεῖς, ἀλλὰ τὰ πῶλλον
Δύματα γῆς, καὶ πολλὰν ἰφ' ὕδασι σφραγίδ' ἔχει.

Διὸς δ' οὐκ ἀπὸ πῶτος ὕδαρ φορέωσι Μάϊισσαι,

Ἄλλ' ἤτις καθαροῦ τε καὶ ἀρχαίου ἀνέκτου

Πίδακος ἰξ' ἱερῆς ὀλίγη λυβὰς ἀκροῖ ἀνέκτου. Hymn. II.

^c Sacra Jovi facturus erat, jubet ire ministros

Et petere ē vivis libandas fontibus undas. Metam. Lib. VIII.

^d Ἀυτὰρ ἱκανὴ πᾶσι λείσσαντο—

Τὸν μὲν Ἀθηναίῃ θῆκεν, Διὸς ἐκγονοῦντα,

Μίτρον δ' ἑὶ νείδην καὶ πᾶσσοι—

—— Τῷ κατέχουσιν χεῖρ' κεφαλῇ τε καὶ ὤμοις.

Ἐξέτ' ἔπειτ' ἀπαμύθηκας, ἐπὶ θύμῃ θαλάσσης,

Καλλιπὰ καὶ χέρεσι γέλυνεν.

Lib. VI.

The like effect was produced by washing *Telemachus* :
 Sweet *Polycaeste* took the pleasing toil
 To bathe the Prince, and pour the fragrant oil.
 O'er his fair limbs a flow'ry vest he threw,
 And issu'd like a God to mortal view *k. Pope.*

XXXV.

Prayer preceded these baptisms, as we find in *Hesiod* :

—— the clear unsullied flood survey,

Nor plunge into its stream before you pray *h.*

And *Ovid* :

He sprinkles from the laurel-branch his hair,

And to the Gods prefers the accustom'd pray'r *i.*

And *Virgil* :

—— and sought the limpid tide,

Where gurgling streams in silver currents glide ;

There cleans'd his hands, then raising high in air,

To every God address his ardent pray'r *k. Pitt.*

XXXVI.

Verse 1. *Du Choul*, speaking of the antient lustral water, says, that they took the ashes of the wood, which was made use of for burning the victim, or of some pieces of cedar, of hyssop, or cumin, which they threw into the fire, when they were about to extinguish it ; and of these ashes made their lustral or holy water, which they placed at the entrance into their Temples, in great vessels ; and wherewith they purified themselves when they entered into them. See *Danet's Dictionary*, under *Aqua Lustralis*. The *Autor Etymologici Magni* calls Hyssop the *sanctifying plant* ; and *Hesychius* the *abstergent* ¹. Instead

¹ Τόφρα δὲ Τηλέμαχον λῦσιν καλὰ Πολυκάστη,

Ἐκ δ' ἀσπιδίου βῆ, δῖμας ἀθανάτοισιν ὁμοῖος. Lib. III.

² Μηδὲ ποτ' αἰνάναι ποταμῶν καλλιρρεῖν ὕδωρ

Ποσσὶ πικρῶν, πρὶν γ' ἰνέη, ἰδὼν ἐς καλὰ ρεῖθρα. *Erg. καὶ *Hm. v. 737.

³ Spargit et ipse suos lauro rorante capillos,

Et peragit solita fundere voce preces. Fast. Lib. V.

⁴ ——— ad undam

Processit, summoque hausit de gurgite lymphas,

Multa Deos orans. Æn. IX.

⁵ Βατάτη καθαρκτικὴν ——— σμύχυσαν

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of Hyflop the *Romans* used Laurels, Olive, or Pine, as a sprinkler to sprinkle their lustral water. Thus,

A verdant branch of olive in his hands

He moy'd around, and purified the bands ^m. *Pitt.*

A laurel-sprinkler cast the water round ⁿ.

A branch of fir is given to purify ^o.

The custom of using green twigs for sprinklers we often meet with among the *Grecians*:

From the green twig to sprinkle water pure ^p.

And *Sozomen* mentions *Julian's* entering into a *Pagan* Temple, when a Priest, having some green twigs dipped in water, sprinkled the water about ^q.

XXXVII.

Verse 1. From the *Orphick* prayer;

Thou source and spring of intellectual Good ^r!

Verse—9. From *Callimachus*:

Hail, Father, hail! virtue and power bestow:

Virtue without ability, we know,

As without virtue pow'r, alike is vain:

Then gracious hear, and let us both obtain ^s.

Agreeably to *Menander*, who says, he is the happy man, who has substance, and a will to make a good use of it ^t.

And that God gives the latter, as well as the former, was the belief of *Pagan* Antiquity:

^m —ter focios purâ circumtulit undâ,

Spargens rore levi et ramo felicis olivæ. *Æn.* VI.

ⁿ Virgaque roratas laurea misit aquas. *Fast.* Lib. IV.

^o Februa poscenti pinea virga data est. *Fast.* Lib. II.

^p Θάλλῃ ἐπιφύειν ἱγίμνον ἁγλαῖς ὕδρ. *Theocrit.* Idyll. 24.

^q Θάλλῃ τινὰς διαβρέχον ἐκτέχον, τόμῳ Ἑλλανικῷ ἐπιφύειν.

^r — καὶ μακαρῶν πατρὶς τι καὶ πόσις. *Orph. Hymn.*

^s Χαίρει πατήρ, χαίρει αἰὲς. δίδου δ' ἀρετὴν τι καὶ φρόνησιν.

Οὐτ' ἀρετὴς ἀτις ἄλδος ἐπίσταται σὺνδρας αἰέτις,

Οὐτ' ἀρετὴ, ἀφροσύνη. δίδου δ' ἀρετὴν τι καὶ ἔλδον. *Hymn.* I.

^t Μακάριος ἄνθρωπος ὁσίων καὶ νῦν ἔχον.

Jove,

Jove, source of Good, the soul with virtue fills,
 Or else withholds it, as his counsel wills *.
 I am obliged to translate the lines in their general philosophical sense;
 Mr. *Pope*, though suitably to the place, having restrained them only
 to martial courage.

XXXVIII.

Verse 1, 2. At the foot of the Hill, near the Spring, was placed
 the altar for sacrifice.

And build an altar in the woody grove,
 Near the clear flowing spring *.

Verse 3. *Tertullian* describes the antient altars in the infancy of
Rome, as very rude: 'an unexpensive religion, and simple rites; no
 'capitols aspiring up to Heaven, but hasty altars made of turf, ves-
 'sels of ordinary earthen ware, humble offerings, and no image of
 'the Deity at all *.' The altars for incense were of the same mate-
 rials; hence *Cæsar* is described by *Lucan* as erecting a hasty altar by
 heaps of turf:

Of lively turf an altar strait he made †. *Rowe*.

Horace mentions the same:

And pile the coals upon the living turf *.

Verse 7, 8, 9. As few religious offices were performed without pre-
 vious washings, so sacrifice particularly required it:

Go, *Barce*, go, and bid my sister bring,

The fable victims for the Stygian King:

But first be sprinkled from the limpid spring ‡.

Pitt.

* Ζεύς δ' ἀρίστην ἀνδρῶσιν ἐφίλλει τε, μίθευ τε,

ὅπως κεν ἰθὺλῃσι* ὁ γὰρ κάρτιστος ἀπάντων. *Iliad XX.*

† Καὶ βυμὸν ποιεῖσθαι* ἐν αἰσὶ διδρακτῇ,

ἄγχι μάλ' α κρήνης καλλιπάρου.

Hæm. Hymn. in Apoll.

‡ Frugi religio, et pauperes ritus, et nulla Capitolia cerantia corlo, sed temeraria de
 cespitè altaria, et vasa adhuc Samia, et nidor exilis, et Deus ipse nasquam. *Apolog. c. 25.*

† Erexit subitas congestu cespitis aras. *Lib. IX.*

‡ ——— Positæque carbæ

Cespitè vivo.

Lib. III. Od. 8.

→ Dic corpus properet fluviali spargere lymphâ,

Et pecudes secum et monstrata piacula ducat. *Æn. IV.*

XXXIX.

Verse 1. See Stanza X. before: the uninitiated were forbidden to be present at some of their sacrifices. As the Sibyl warns them in *Virgil*:

Fly, ye Profane! far, far away remove
(Exclaims the Sibyl) from the sacred Grove^b. *Pitt.*

Verse 3. A Grove was called *Lucus* from the lights of incense and sacrifice there^c.

Verse 4. The sacrifice began with these offerings, I suppose, as a kind of peace-offerings, which accompanied their expiatory ones.

The humble turf, the sprinkled salt and meal
Have oft appeas'd the Gods^d.

The meal, and sparkling grains of salt were given,
Of old, as offerings to conciliate Heaven^e.

With water purify their hands, and take
The sacred offering of the salted cake^f. *Pope.*

These cakes *Eustathius* tells us were meal and salt, which they poured upon the altar before they sacrificed^g. Whence *Horace*:

—The sacred meal and crackling salt
Appease the Gods offended at your fault^h.

I have expressed it in the *grain*, as the *Greeks* used it; the *Latins* ground it into meal. See *Dacier* on *Hor.* Od. 23. Lib. III.

Verse 8, 9. They accompanied these with wine, which they poured upon the fire on the altar.

Thrice o'er the fire the liquid nectar throws,
Thrice to the shining roof the flames aroseⁱ. *Pitt.*

^b ——— procul, procul este Profani,

Conclamat vates, totoque assistite lueo. *Æn.* VI.

^c A luce sacrificiorum *Lucus* appellatur. *Nic. Perot.* in *Cornucop.* Col. 165. 30.

^d ——— Sepe Deis hos inter honores

Cespes, et exiguo placuerunt sarris salino. *Stat. Sylv.* Lib. I. 4.

^e Ante, Deos homini quod conciliare valeret,

Far erat, et puri lucida mica salis. *Ovid. Fast.* Lib. I.

^f Χερσίσαιε ὕδωρ, καὶ δειλοχόρταις ἀνέλασθε. II. I.

^g Τυτρίαι χερσὶν μετὰ ἁλῶν, ὡς ἐτίχυντο τοῖς θυμῶν ἐν τῇ ἱερουργίᾳ.

^h Mollibit averfos penates

Farre pio, et saliente micâ. *Od.* 23. Lib. III.

ⁱ Ter liquido ardentem perfudit nectare Vestam:

Ter flamma ad summum testi subjecta reluxit. *Georg.* IV.

Some hold the wine; the flames devour it all^k.

Verse 9. These fires were believed to have been antiently sent down immediately from heaven.

Unkindled fires upon the altar blaze^l.

Servius informs us, that the antients did not light fires on their altars, but by their prayers solicited fire from heaven to kindle them^m;

XL.

Verse 1—4. This custom of making every sacrificer to share in the sacrifice, is witnessed by *Homer*:

From the sing'd victims crops the curling hair,

The Heralds part it, and the Princes shareⁿ. *Pope*.

XLI.

Verse 6—9. *Herodotus* informs us, that the *Egyptians* devoted the heads of their victims in this manner: 'if any evil is likely to happen to the sacrificers, or *Egypt* in general, be it averted from them upon this head^o.' The *Greeks* and *Romans* held the like opinions:

Killing myself I shall discharge my country,

And free the land from its impending plague^p.

Thy head shall be the atonement for us all^q.

This life we give a better to preserve^r.

XLII.

Verse 2—5. Pillars, whose originals were trees, we find often mentioned as near the altar: thus *Pausanias* describes the altar of *Jupiter Lycaeus* in *Arcadia*. Before the altar stood two pillars placed to the East^s. They seem to have been the symbols of strength and secu-

^k Vina tenent alii, libantur fagula flammis. *Ovid. Fast. Lib. II. v. 653.*

^l Inaccensi flagrant altaribus ignes. *Silius Italic. Lib. I.*

^m Apud majores aut non incendebantur, sed ignem divinum precibus eliciebant.

ⁿ Ἀριὼν ἐκ κεφαλῆς τῶν τεύχεσσι. αὐτὰρ ἴππων

Κέρκυς Τρώων καὶ Ἀργείης τεύχεα ἄριστοι. *Iliad III.*

^o καταρτίουσι δὲ, τὰς λεγούσας τῆσι κεφαλῶσι, εἰ τί μιν αἰεὶ ὀφείσιν τοῖσι θεοῖσι, ἢ Ἀργείοισιν τῇ συναγωγῇ κακὸν γινέσθαι, ἐς κεφαλὴν ταύτης τρώεσθαι. *Euterpe, p. 66.*

^p Σφάξας ἑμαυτὸν,

Ἐλευθέρωσιν γαίην—δύρου οὐκ ἀσχερὸν πόλει

Δύσω, πόσιν δὲ τῆνδ' ἀπαλλάξω χθόνα. *Euripid. Phoeniss. v. 1027.*

^q Mitteris Erebo vile pro cunctis caput. *Senec. Oedip.*

^r Hanc animam vobis pro meliore damna. *Ovid. Fast. Lib. VI.*

^s Πρὸ δὲ τῷ βωμῷ κίονες δύο, ὡς ἐπὶ ἀσχερῶσι ἐθήκοντο ἥλιοι. *p. 679.*

city; as we may conjecture from the pillars of *Jachin* and *Boaz*. 1 *Kings* VII. 21. which attributes, though these pillars were made of brass in the Temple of *Solomon*, might have been symbolized by oaks, in the less artificial religion of the antients. *Homer* certainly compares some of his heroes to oaks:

As two tall Oaks, before the wall they rise,
Their roots in earth, their heads amidst the skies.
Whose spreading arms, with leafy honours crown'd,
Forbid the tempest, and protect the ground;
High on the hills appears their stately form,
And their deep roots for ever brave the storm¹. *Pope*.

In *Ireland*, we are told, are still found rude unhewn stones, supposed to be antient altars; and at no great distance from them, a column, or pillar of stone, usually from six to nine feet high, and about ten feet in circumference. *Warner's* Introduction.

Verse 7. *Dr. Potter* says, the throat of the victim, when sacrificed, was bended up to Heaven, which *Homer* calls *αἰετὸς οὐρανῷ*. See *Grecian Antiquities*, p. 229. 369. Vol. I.

Verse 8, 9. The victims next th' attendants kill'd, and stood
With ample chargers to receive the blood². *Pitt*.

XLIII.

Verse 1, 2. *Dr. Potter* acquaints us, that the blood of the sacrifice was reserved in a vessel, and offered on the altar to the celestial Gods, p. 224. And *Lucian*, that they poured the blood round about the altar³. As also does *Ovid*, in his Epistle of *Cydippe* to *Acontius*:

And wash'd the altars with the votive blood⁴.

The *Druids* did the same in their human sacrifices⁵.

Verse 4—7. The blood of the covenant was a very antient rite. At the delivery of the Law we read, *Moses wrote all the words of the*

¹ αἱ δὲ τὰς τοῦ θεοῦ, ὑπερὸν ὅσων ἀνθρώπων.

² Ἄλλ' ἀμφοτέρωθεν καὶ διὰ τὸν ἥμισυ πάλιν,

³ Πρὸς τὸν παρὰ τὸν ἀντικείμενον ἀπαρτίζονται. *Iliad* XII.

⁴ Supponunt alii cultros, tepidumque cruorem

Suscipiunt pateris.

Æn. VI.

⁵ Καὶ τὸ αἷμα τῷ θυμῷ ἀνέχετο.

⁶ — aras votivo sanguine tingit.

⁷ Cruore captivo adolere aras fas habebant. *Tacit. Annal. Lib. XIV.*

LORD—and builded an altar under the Hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men—which offered burnt-offerings, and sacrificed peace-offerings—And Moses took half of the blood, and put it in basins, and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, all that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, (the Author of the Epistle to the Hebrews, says, he sprinkled both the book and all the people, ix. 19.) and said, behold the blood of the covenant; which the LORD hath made with you concerning all these words. Exod. xxiv. 4—8. The memory of this rite among the antients is preserved to us in *Plato's Critias*, recording the religious rites in the *Atlantick Isle*. Where he mentions the Grove, or Temple of *Neptune*, in which his laws were engraven on a copper pillar: on which also was inscribed an oath, cursing the disobedient. A bull was slain before the pillar, on the very inscription of the letters; and the pillar was sprinkled with the blood, preserved in the basin, and part of it was drank by the Worshippers; who, by that ceremony, or blood of the covenant, swore to observe the laws, judge according to them, and imprecated the transgressors^a. See Canto I. Stanza XI. and XIX.

XLIV.

Verse 4. That not the bare rites of sacrifice and ceremonial religion have in themselves any value or efficacy, without the just and pious mind of the worshippers, is a sentiment which *Plato* ascribes to *Socrates* in his *Alcibiades II.* ‘It would be shocking to suppose, that the Gods had respect to our gifts and sacrifices, and not to the pious and righteous disposition of the votary^a.’ Grounded on a declaration assigned to *Ammon*. Thus saith *Ammon*: the prayers of the *Lacedæmo-*

^a Εἰ δὲ τῇ γὰρ πρὸς τοὺς νόμους ἔσως ἔσται, μεγάλας ἀρὰς ἐπιτελέμεται τοῖς ἀπειθεῖσι—ὅτι δὲ ἵκονται τῶν ταύρων, πρὸς τῇ γὰρ ἀποκαταστάσει, κατὰ κορυφὴν αὐτῆς ἐσφάττει κατὰ τὴν χρημίσανον, κρατῆρα κείροντες, . . . θρόνον ἐκβάλλου ἀμματος—σπρικαδόμενοι τῇ γὰρ. Μετὰ δὲ εἶτο, χρυσαῖς φιάλαις ἐκ τῶν κρατῆρων ἀνέμμενοι, κατὰ τὴν σφύρα σπινθῆρας ἐκίμνησαν, διέσποντι κατὰ τῆς ἐν τῇ γὰρ νόμους, καὶ κολάσει τι εἰ τις τὴν σφύρα παραβιάσῃ. ταῦτα δὲ ἐπιτελέμενοι ἑατοὶ αὐτῶν—σπινθῆρας ἀναγκαῖα διέσποντι.

^a Καὶ γὰρ ὅτι διὸς εἴη ἡ πρὸς τὰ δῶρα καὶ τὰς δευρίας ἀποδίδεσκον ἡμέτεροι θεοὶ, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ὅτι τις ὅσος καὶ δικαίος ὡς τυγχάνῃ. p. 149.

nians, are more acceptable to him, than all the costly offerings of the Greeks^b.

XLV.

Verse 8. The ancients ascribed *Omnipotence* to God; which was a just foundation for their trust in him. Thus *Callimachus* in his Hymn. to *Jove*:

Thy pow'r and strength, the assessor of thy throne^c.

And *Hesiod* in his *Theogony*:

Both power and strength, illustrious sons she bore:

They ever dwell with *Jove*, who leads them on,

And when he thunders still they guard his throne^d.

XLVII.

Another foundation for their trust was the *Traditional Prophecies of a Deliverer*. The Original Hymns, I suppose, contained the promise of that great deliverance: but the Hymns, which we now call Antient Ones, represented the promises of those blessings as great actions already past; and so converted *Prophecy* into *History*. Of this kind particularly, I apprehend, were the Hymns in honour of *Hercules* and *Apollo*, who divide the Great Deliverer's character, in his suffering and triumphant state: as the *Jews* have divided their One *Messias* into Two, to sustain both parts of his character, in his humility, and in his exaltation. From several passages of the Heathen Poets, which I take to have been *excerpta*, or extracts from those original Hymns, I have composed one, as agreeable to the idea I have of those very antient ones long since lost.

Verse 1—3. Of this kind I suppose were the *Salian Songs*, among others, performed by alternate bands of young and old, and the priests wearing wreaths of laurel or poplar:

^b Τὰ δὲ λίγα Ἀγαμέμνωνος εἰς βιβλίον αὐτοῦ τῶν ἀντιδωρῶν ἐνέθηκεν ὡς μάλιστα, ἢ τὰ σφραγίστα τῶν Ἑλλήνων ἱερῶν. Ibid.

^c Εἴτε Κρονὸς, εἴτε Ζεὺς Κρόνος, ὁ αὐτὸς ὡς Ζεὺς Κρόνος.

^d Καὶ Κρόνος, εἴτε Ζεὺς, ἀντιδιπλῶν γένετο τέκος,
τῶν αὖτε ἐκ ἀνάγκης Διὸς Κρονος, αὐτὸς τε ἴδεν,
οὐδ' αὖτε, ὅταν μὴ αἰῶας διὸς ὑπερῆεν.

Ἄλλ' αὖτε, ὡς Ζεὺς, βασιλεύς ἐξέστηεν. v. 385.

Jovi cōdignus, sic dicitur à Moschione apud Stephanum.

— The *Salii* dance around
 To sacred strains, with shady poplars crown'd.
 The choirs of old and young in lofty lays
 Resound great *Hercules'* immortal praise^c. *Pitt.*
 And bind their golden locks with laurel round^d.
 Let every head be crown'd with festal wreaths,
 And let the pipe pour forth th' harmonious notes^e.

Verse 4. The *Salii* blithe, with bucklers on their neck^b. *Rowe*.
 This buckler was indented on the sides, so that the top and bottom
 were broader than the middle. For so *Festus* describes it; and *Varro*^k.

XLVIII.

Verse 1—5. *Horace* describes *Hercules* as driving the rebel giants
 from Heaven, long before the birth either of the *Grecian* or *Egyptian*
Hercules. One therefore was meant by that Hero, who was, in time
 born on earth, but had a pre-existence before, and endued with more
 than human power to quell the giants;

Nor giants tam'd by *Hercules*;
 Who dared to reach old *Saturn's* crown,
 Who dared to storm his shining throne,
 And break the quiet of eternal ease^l. *Greech*.
Homer vindicates his divine original, though born of a mortal woman:
 I sing the son of *Jove*, whom, best of men,
 An earthly mother bore^m.

^c Tum *Salii* ad cantus incensa altaria circum

Populeis adfunt evincti tempora ramis.

Hic juvenum chorus, ille senum; qui carmine laudes

Herculeas et facta ferunt. *Æn.* VIII.

^d Κατὰ δ' ἱερφάμειοι δάφνη καὶ δάρυδοι μίγνυνται. *Apollon. Rhod. Argon.* II.

^e Nunc omne lætâ fronde veletur caput,

Sacrificæ dulces tibia effundat modos. *Senec.* in *Troad.*

^b Et *Salii* læto portans ancilia collo. *Lucan.*

^k Ancile appellatum est, quia ex utroque latere erat recisum, ut summum infimumque
 ejus latius medio pateret.

^l Ancilia dicta ab ancisû, quod ea arma ab utràque parte, ut peltæ *Thracum*, incisa.
 Lib. VI.

^m domitosque *Herculeâ* manâ

Telluris juvenes, unde periculum

Fulgens contremuit domus

Saturni veteris. *Hor.* 12. *Od.* Lib. II.

ⁿ Ἡρακλῆς, Διὸς υἱὸν, αἰετομαί, ἐν μὲν ἄριστος
 Γίγαντας ἐπιχθονίαν Ἀλαμῆν.

This perhaps is one of the most mysterious points in all the mythology of the Antients: Though *Hercules* was born not long before the Trojan war, they make him assist the Gods in conquering the rebel giants.

Verse 8. Thus *Seneca* in his *Hercules Cætaus*:

You make the fiercest beasts confess your pow'r,
And safety to the troubled world restore^a.

Verse 9. ——— ordain'd by fate's decrees

To suffer much^o.

XLIX.

Verse 1, 2, 3. His divine and human natures were distinguished:

The torturing fire consumes my mortal frame;

Heav'n claims my Father's part, and thine the flame^p.

Verse 4, 5. The exaltation of his earthly nature was also noticed:

Hail, mighty Chief, advanc'd to Heav'n's abodes!

Hail, son of *Jove*; a God among the Gods^q! *Pitt.*

Verse 6, 7, 8, 9. His conquest and triumph over death and hell, made a part of these prophecies, or histories:

Thy arm with terror fill'd the realms of hell:

Even hell's grim porter shook with dire dismay,

Shrunk back and trembled o'er his mangled prey.

No shapes of danger could thy soul affright;

Nor huge *Typhæus*, towering to the fight^r. *Pitt.*

Again in *Seneca*:

Hell is overcome: true were the prophecies;

The grave restores him, and Death vanquish'd lies^s.

^a Tu domitor magne ferarum,
Orbisque simul pacator adeas.

^o ——— mille labores
—— fatis pertulerit. *Æn. VIII.*

^p ——— Quicquid in nobis tui
Mortale fuerat, ignis injectus tulit:

Paterna cælo pars data est, flammis tua. *Senec. Herc. Cætaus. v. 1965.*

^q Salve, vera Jovis proles, decus addite divis. *Æn. VIII.*

^r Te Stygii tremuere locus, te janitor orei
Ossa super recubans animo semesa cruento,

Nec te ullæ facies, nec terruit ipse Typhæus.
Ardens, arma tenens. *Æn. VIII.*

^s Agnosco, agnosco, victum est chaos.
A Styge, gnate, rediis iterum mihi,

Fractaque non semel est mors horrida. *Hercul. Octaus. v. 1945.*

The following particulars, mentioned in this and the next Stanza, are ascribed by the poets to *Apollo*: but they agree in so many points with those above ascribed to *Hercules*, that they may easily be believed to have been copied from the same original, applied to different persons. If *Hercules* was the genuine offspring of *Jupiter*¹, no less to *Apollo* was *Jupiter* father²: if *Hercules* was born, in time, of an earthly mother, so also was *Apollo*: did one strangle serpents in his cradle; the other killed the great serpent when an infant³. Both suffered awhile on earth; both were employed to free the world from its great plagues; both defeated death; both were restored to heaven. Each had an existence before his mortal birth; for as *Hercules* slew the giants before he was born, so *Apollo* prophesied the destruction of the great serpent while he was in his mother's womb⁴. That both refer to the same original, *Macrobius* informs us, *Saturn. Lib. I. c. 17. 20.* which will lead us to account both for the agreement, and the difference in their characters. For supposing the old prophecies and attributes were applied in the early idolatry to the sun, and that afterwards, in different places, the honours of the sun were ascribed to some deified Heroes, such as *Hercules* and *Apollo*, and others; these latter deities must agree in the original ideas, but differ accordingly as they mixed more or less of the personal characters of those several Heroes. That *Hercules* was confounded with the Sun, appears from *Macrobius*⁵; that *Apollo* was also the Sun, is known to every school-boy⁶. The evidences for the old ideas, which I suppose were originally meant to describe the *Great Deliverer*, and were afterwards applied, first to the Sun as a Deity, and then to one or other of these Heroes, were seen in part, in the two former Stanzas, as respecting *Hercules*; and more follow in the two next, with respect to *Apollo*.

¹ Vera Jovis soboles. *Virg.*

² Huic (Apollini) Jupiter est genitor. *Ovid.*

³ Διὸς υἱός. *Homer. Hymn ad. Apoll.*

⁴ Draconem ferunt, qui Πάρος vocitabatur, Deorum cunæ invasisse, Apollinemque in primâ infantia sagittis belluam confecisse. *Macr. Saturn. Lib. I. c. 17.*

⁵ Vide Callimachi Hymnum ad Delum.

⁶ Præterea sacrorum administrationes apud Ægyptios multiplici actu multiplicem Dei asserunt potestatem, significantes Herculem hunc esse deum, qui mundum a serpente liberavit. *Saturn. Lib. I. c. 20.*

⁷ O lux immensi publicæ mundi.

Phœbe pater. Ovid. Metam. Lib. II.

That

That the Hymns to *Apollo* were framed from antient prophecies appears probable, from *Delos* promising to assist at his birth, whom she even then characterizes as the *far-darting King*, who should be a powerful God :

Pleas'd I assist his birth, whom well I know

By fate decreed to bend the conquering bow,

To reign in heav'n, and over men below^a.

Which is agreeable to an observation of *Justin Martyr*, that before the Incarnation, the poets related as already done, what was afterwards to be done by our Great Deliverer^b.

Verse 1. The promise of this extraordinary birth the *Cumæan Sibyl* records, according to *Virgil*:

See a new progeny from Heav'n descend!

Lucina, hear! th' important birth befriend!

The golden age this infant shall restore:

Thy *Phæbus* reigns, and vice shall be no more^c. *Warton*.

Verse 3. These several titles are given to *Apollo*: He is expressly called *Physician* by *Hippocrates*, *Pindar*, *Lucian*, and *Lycophron*^d; and *Callimachus* assures us he was called the *Pastor*^e. And *Σωτήρ*, or *Saviour*, was his title on the antient medals^f.

Verse 4, 5. His medical virtue and power to repel death was a well known attribute:

For taught by him Physicians learn the art

To parry death, and to delay his dart^g.

^a Ἀσπασίη μὲν ἔγχευε γόνυ ἱεῖστον ἄνακτος
Διζαίμων.

Φασίη
μήγα δὲ στυγαινοσύμην ἀθανάτοισι,
καὶ θνητοῖσι βροτῶσιν.—*Hom. Hymn. in Apoll.*

^b Περὶ ἧ τοῦ ἀνθρώπου αὐτοῦ γενέσεως ἀνθρώπων, φθασαλῆς τινος διὰ τὰς προσηρμῆνας καὶ δαίμονας, διὰ τῶν ποιητῶν ὡς γενόμενα εἶπεν, ἃ μυθοποιήσαντες ἔφησαν. *Apolog. Prim. p. 35. Edit. Thirlb.*

^c Jam nova progenies cœlo demittitur alto,
In modo nascenti puero, quo ferrea primum
Definet, ac toto surget gens aurea mundo,
Casta fave Lucina: tuus jam regnat Apollo. *Ecl. 4.*

^d Vide *Exech. Spanhemii observationes in Callimachi Hymnum in Apollinem. p. 75.*

^e Φοῖβος καὶ Νέμειος κληθόμενον. in *Apoll. v. 47.*

^f *Spanhem. Observationes in Hymn. ad Apoll. v. 40.*

^g ——— in *ἧ τοῦ Φοῖβου*

ἱερτοὶ δίδασιν ἀνάβλεπον θανάτοιο. *Callim. Hymn. in Ap.*

And *Ovid* tells us Medicine was his invention ^b.

Verse 6. His destroying the serpent is recorded by most of the poets:

Against the serpent fell thine arrows flew;

The serpent fell thine arrows strait subdued.

Verse 7. They also mention the general mischief this serpent had done to mankind:

From his strong bow *Jove's* son the dragon kills,

That direful monster, which a thousand ills

Had brought on human kind.

And *Homer* in his Hymn remarks a very striking circumstance of the origin of this serpent; dressed up in fable indeed, but the substance is, that when *Pallas*, or the Divine Wisdom, had come forth from the head of *Jupiter*, this serpent in revenge to *Jupiter* was the spontaneous birth of one of the heavenly powers.

Verse 8, 9. He was to be the free voluntary champion of mankind, and for that purpose to be born:

Shout *Io Pean!* forth thine arrows send:

Thy mother bore thee for this glorious end,

To help mankind, their voluntary friend.

Verse 9. The memory of this deliverance was to be perpetuated through all ages, by these exclamations *Io! Io! Eleleu!*

II.

The following particulars are all likewise authorised by the poets in their applications to *Apollo*.

^b Inventum medicina meum est. *Metam.* I.

^c Πυθὼ τοι κατέσχευε σσηνέτατο δαίμονιος Διὸς,
Αἰνὸς ὄφης, τὸν μὲν οὐ κατήκαρες ἄλλων ἱε' ἄλλων
Βάλλον ὤκιν ὕγον. — *Callim. Hymn. in Apoll.*

^d — ἔνθα δρᾷκαινα
Κτείνει ἀναξ Διὸς υἱός, ἀπὸ πρῶταρ' οἷο βροῖο,
Ζατρεφία, μεγάλην, τέρας ἄγχιον, ἣ κακὰ πολλὰ
Ἀνθρώπων ἔρδισκεν ἐπὶ χθονί. — *Hom. Hymn. in Apoll.*

^e — ἐκείνησι δὲ λαός,
Ἴη, Ἴη, Παιήον, ἱεὶ βίλος. εἰδὺ σε μήτηρ
Γίγασ' ἀοσσητῆρα — *Callim. Hymn. in Apoll.*

^f Speaking of this act, *Ovid* says, *Neve operis famam possit delere vetustas.* *Met.* I.

^g Ἰαλεῦ ἰὼ ἰὼ ἀναφανῖς οἱ παυσιζοῖτες εἰσέθασι. *Plutarch. in Theseo.*
Ἰαλεῦ Πρανίσμι ἱεροδὸς καὶ ἱερόμνηος. *Eustath. in Iliad. p. 1147. & Schol. in Aristoph.*
p. 654. vid. *Dickensoni Delphi Phœnicizantes.* p. 55.

Verse 3. The years approach, by Sibyls sage foretold,
Again, by circling time in order roll'd,
The months begin°. *Warton.*

Verse 4. He can : for he at God's right hand is placed°.

Verse 4. A glory spreads around him°.

Verse 5. Holy myself, the Holy are my care°.

Verse 5, 6. The jarring world in lasting peace shall bind,
And with his Father's virtues rule mankind°. *Warton.*

Verse 6. From him the prophets speak and priests divine°.

Verse 7. And for men's use the heavenly counsel tell°.

———— my oracles declare

Events to come, facts past, and things that are°.

LII.

Verse 1, 2. Let youth with probity be blest :

Verse 3, 4. To age, ye Gods, give needful rest.

Verse 5, 6. Now honour, truth, and antient shame,

And peace our savage passions tame :

Virtue unveils her face, secure from scorn ;

Verse 7, 8. And plenty scatters fruit with plenteous horn.

Let earth with corn and flocks o'erspread

Weave yellow leaves for *Ceres'* head :

Let wholesome streams, sweet air, and grassy food,

Cherish the herds, the flocks, and tender brood°.

Duncombe.

• Ultima Cumæi venit jam carminis ætas :

Magnus ab integro seculorum nascitur ordo. *Virg. Ecl. IV.*

———— incipient magni procedere menses.

• Νῦνται γὰρ, ἔναι Διὶ δῖος ἔναι. *Callim. Hymn. in Apoll.*

• ——— αὐτὰρ δὲ μὲν ἀμφιφασίαν. *Hom. Hym. in Apoll.*

• Εὐνοίαν δὲ καὶ εὐνομίαν μολοίμεν. *Callim.*

• Pacatumque reges patriis virtutibus orbem. *Ecl. IV.*

• Κίον δὲ Σοῖαί, καὶ μάρτυρ. *Callim.*

• Χερσὶν τ' ἀνθρώποις δαδὲς παρὰ τὴν βύλην. *Hom. Hymn. in Apoll.*

• ——— per me quod eritque, fuitque,
Estque, patet. *Ovid. Metam. Lib. I.*

• Di probos mores docili Juventæ ;

Di Senectuti placidam quietem.

Jam Fides et Pax, et honor, Pudorque

Priscus, et neglecta redire Virtus

Audet ; ——— adparetque beata.

Copia cornu.

Fertilis frugum, pecorisque tellus,

Spicæ donet Cere rem coronâ,

Nutrient foetus, et aquæ salubres.

Et Jovis auræ. Hor. Carmen Sæcul.

Peace, Virtue, Justice, now return again? *Warton*.
Verse 9. Be born, be born, and quit thy mother's womb?.

LIII.

Verse 1. That there were traditional prophecies recorded in verse, relating to the Great Deliverer, appears from the *Orphick* and *Sibylline* verses; which, however those we now have may have been forged, do imply that there were some older, now lost. That there were such, and that they contained prophecies of future events, *Lucan* informs us:

Who guard the fatal Sibyl's secret song? *Rowe*.

The purport of which song we find in *Tacitus* and *Suetonius* to have been this Deliverer, who should be the Lord of the Universe^b. These prophecies, as certainly to happen, were sometimes, even in Scripture, delivered as already past^c. And the Heathens, who understood them not, imitated them, and applied them to their fabulous Heroes and Deities, as *Justin Martyr* observed^d. And in proof of the antiquity and universality of such like prophecies, (according to Monsignor *Fouquet*) the old religious books of the *Chinese*, which fortunately escaped the devastations of *Chi Houn Ti Emperour of China*, about 240 years before the birth of our Saviour, especially their *YKING*, which is the oldest of their sacred writings, teach the doctrine of the fallen Angels; the Creation of the World; the State in Paradise; the Fall from thence; the Incarnation of the Great Hero; his birth by a Virgin; his low estate; his teaching for three years; his suffering for the sins of the whole world; his Resurrection; ascent into Heaven; and coming to Judgment; the eternal happiness of the Good, and the eternal misery of the Wicked. These the *Chinese* interpret of some very powerful temporal Prince, that is to arise among that people; mistaking, like the *Jews*, his kingdom for a temporal one.

^a Jam redit et virgo, redeunt Saturnia regna. *Ecl. IV.*

^b Γένεο γένεο νέμει, καὶ ἔπειτα ἰξίδι νέμει. *Callim. Hym. in Delum.*

^c Tum qui fata Deum secretaque carmina servant. *Lucan. Lib. I.*

^d Pluribus persuasio inerat, antiquis sacerdotum libris contineri, eo ipso tempore fore, ut valesceret Oriens, profectique Judæa rerum potirentur. *Tacit. Hist. Lib. V. p. 429.* Percrebuerat Oriente toto vetus et constans opinio, esse in fatis, ut Judæa profecti rerum potirentur. *Suetonius in Vespas. p. 640.*

^e Τὰ πάντας ἰγνωσμένα γενεόμενα ἀπολύει ὁ ἴδιος γενόμενος. *Apol. I. p. 63.*

^f ἀκούεις τὰ διὰ τῶν προφητῶν λεγόμενα, αἱ ἐόντι ἀκριβοῦς, ἀλλ' ὁ; πλανούμεθα ἡμῶσποιο τὰ περὶ τοῦ ἡμέτερου Χριστοῦ. *Ibid. p. 80.*

Verse 4. I have supposed the important points of these prophecies represented on the shields of the votaries. That stories were recorded on the shields of the ancients, and believed to have been designed by their Gods, appears from the two celebrated shields of *Achilles* and *Aeneas*. These were therefore properly *shields of faith*; and they who carried them, the *ancilla*, were persuaded, that they carried their Gods upon their arms, as *Laetantius* objects to them*. And perhaps *Silius Italicus* alludes to this custom and belief in his description of a soldier;

— stern valour and uncouth,

Faith guards his breast, and sacred love of truth^f.

Verse 7, 8. We learn, from *Dionysius Halicarnassus*, that they carried their shields on their left arm, and struck them with a spear or rod carried in their right hand^g. The reason of which may be seen from the practice of the Knights in *Poland*; who

Verse 9. From their earliest conversion to christianity, while the Priest reads the Gospel at the altar, grasp their swords, as resolute to defend the faith they professed. And *Sebedius* supposes, that those Northern Nations, who were reported to have worshipped a sword, meant no more than that they were ready to defend their religion by their swords^h.

LIV.

The old shield was framed of fallows, and covered with leather, bound round with a rim of brass. The leathern shield I have divided into four compartments, representing the earthly temptations and

* Quid de scutis jam vetustate putridis dicam? quæ cum portant, Deos ipsos se gestare humeris suis arbitrantur. Lib. I. c. 21.

^f — horrida virtus,

Armatumque fide pectus, restique cupido. Lib. XI. v. 205.

^g Καὶ τῇ μὲν δεξιᾷ χροῖ, λόγχῃ δὲ ῥαβδί, ἢ τι τοιοῦτον πρῶτον—χορτίαν καὶ κίνησιν ἐνὸς πλάγι, καὶ τὸν ἐν ταῖς ἀσπίσι ἀποσπένοντες τῶν ἐγγυηδίων ψόφου, — κινήσεις ἥσαν οἱ πρώτοι κατασκευάσαντες. *Dion. Halic.* Lib. II.

^h Similis mos sub Micislao principe Polonorum primo Christiano inolevit apud Polonos, ut homines equestris ordinis in templis, dum sacerdotes apud altare pronunciant, unde recitari sint Evangelium, gladios medio tenus stringerent, quasi profitescentes Evangelii et religionis defensionem. *Elias Sched. de Dia Germania.* p. 512.

De Germanis *Pomponius Mela*, pro simulacris enses et tentoria dedicant. Et Scythæ quidem antiquitus adorabant acinacem.... Ex Scythiis autem Sarmatæ.—Videntur autem hoc symbolo usi, obinentes hunc morem, ut omnibus significarent, se religionem suam, tanquam verissimam, gladio usque ad extremum vitæ articulum defensuros. *Ibid.* p. 511.

sufferings

sufferings of this great Hero. 1. The choice of *Hercules*, preferring virtue to pleasure. 2. His labours in subduing monsters. 3. *Apollo's* killing the serpent. And 4. the dying *Hercules*.

LV.

The brazen circumference, corresponding to the four inward compartments, exhibits four views of him, out of this world. 1. Creation: *Cupid*, or the Divine Son of Love, rejoicing over his works. 2. *Hercules'* conquest over the rebel giants. 3. His defeating death and hell. And 4. His exaltation to Heaven.

LVI.

Verse 9. *Hermes Trismegistus*, if any credit can be given to the fragments delivered as his, must lead us to acknowledge, that antiquity was not unacquainted with this wonderful birth.

LVII.

Verse 4. That he was the offspring of Heaven, yet before the creation of the world, appears to have been their belief from *Orpheus* before mentioned.

Verse 5. But the origin of the Divine Love was a mystery, related by none, not even by the Poets.

LVIII.

Verse 1, 2. They expected more protection from the altar, than from any place of refuge:

— The altar to the tower prefer;

It is a shield impenetrable.

Verse 3, 4. Not from the bare stones or materials that composed it, but from the Deity presiding:

While bulwarks other cities guard around,

Phæbus guards *Deles*: what more safe is found?

¹ — χρυσοῖσι ἀγαλλόμενοι πηρύγεσσιν, γένισσι μακάρων θνητῶν τ' ἀνθρώπων. *Orph. Hymn.*
² Καὶ αὐτὸ ἐξ ἀμφοτέρων φύσιν τῆς δι' ἀθανάτου καὶ τῆς θνητῆς μίαν ἵναμι φύσιν, τὴν αὐτὴν πρὶν μὴ ἀθάνατον, πρὶν δὲ θνητὴν ποιεῖσας; καὶ τῷτοι φύσιν ἐν μίᾳ θεῷ καὶ ἀθανάτου φύσιν, καὶ τῆς θνητῆς καὶ μεταβλητῆς κατενόησας.

³ πρηνόγασσι, γένισσι μακάρων θνητῶν τ' ἀνθρώπων.

⁴ Γενεὶς γὰρ Ἐρμῆος ἐστ' εἶπον, ἐπὶ λέγουσιν ἐπ' ὀδῶς, ἐπ' ἰδίᾳ, ἐπὶ ποντῷ. *Plato in Sympo.*

⁵ Κρίσσει δὲ πύργῳ βυμβός, ἄρρηκτος σάκος. *Æschyl. Suppl. v. 198.*

While

While walls and stones are riven with the blasts,

This Fort's secure : the God for ever lasts.

and subscribe, *Callim.* or *list blue* LIX, and *quasi* *Callim.*

Verse 6, 7, 8, 9: The altar itself was sometimes built with these horns. As the celebrated one at *Ephesus*, which, according to *Callimachus*, was erected by *Apollo* :

Rhinus on horns the first foundations laid ;

Horns built the altar, horns the walls o'erspread.

Of the same altar speak *Ovid* and *Martial* :

Unnumber'd horns the wondrous altar frame.

Nor let the horned altar boast its God.

These indeed are all spoken of the same altar : but horns were of general use in adorning them. *Nonnus* introduces *Agave* offering upon an altar beautified with horns. And that they signified protection appears from the old and constant custom of flying to the altars for refuge :

These saving altars various nations know :

To beg protection there assembled flow

All those who mourn, with sad but guiltless mind,

Injurious force, or errors not design'd.

And, in testimony of their confidence, they laid hold on the horns of the altar. See *1 Kings*. I. 50. II. 28. *Homer* perhaps points out the trust and confidence, which was assumed by the votary who offered horned sacrifices.

* Κίχνη μὲν ἀνέχουσι περισσότητιν ἱερῶν,
Ἀδὴς δ' Ἀπόλλων' τί δὲ γυμνασίου ἱερός ;
Τείχεα μὲν καὶ λῆες ὕπαι ῥιπῆς καὶ σισυῖν
Στραμῶν βαρύνει. Οὐδὲ δ' αἰεὶ ἀποφύμνεται. *Callim.* in *Delum.*

— δ' ἱεῖας βαρύνει Ἀπόλλων.

Δείματο μὲν κρέσσονι ἰδύθαι, σὺν δὲ βαρύνει
Ἐκ κρήνῃ, κρημὸς δὲ αἰεὶ ἱεράλλεται τείχεα. *Ibid.* in *Apoll.*

* Mūr et innumeris fructum de cornibus aram. *Epist. Cydippe Acantia.*

* Diffinuletque Deam cornibus ara frequens. *De Spect. Epigr.* I.

* ἱερατὴ σισυῖν βαρύνει.

* Jam nunc innumerae norant altaria gentes.

Huc victi bellis, patriaque a sede fugati,

Regnorumque inopes, scelorumque errore nocentes. *Statius.* *Theb.* Lib. XII.

If e'er with wreaths I hung thy sacred fane,
Or burn'd the fat of goats or oxen slain;
Avenge thy servant *.

Callimachus, having said many bulls should fall to *Apollo*, addresses him by the title, *Carnaus*. But whence was he so called? *Hesychius* says, from *Carnus* a son of *Jupiter* and *Europa*, of whom I know nothing. Why not from *Keren* the Hebrew word for *Horn*? It certainly was the symbol of power and strength. The *Psalmist* having directed, *Bring young rams unto the Lord*, explains it by a parallel expression, *ascribe unto the Lord worship and strength*. *Pf. xxxix. i.* and in the *xviii*th he calls God *the horn of his Salvation*. Accordingly we find, in the East, the image of *Jupiter Ammon* had rams' horns on its head *. And *Porphyry* informs us, that the *Grecians* clapt rams' horns on the image of *Jupiter*, and bulls' horns on that of *Bacchus* †: which was a symbol of sovereign power and authority; for so the *Phœnician* Divines interpreted the bull's head on the image of *Astarte* ‡.

LXII.

Verse 1. Among the *Greeks* and *Romans* to accept or catch an omen, (*arripere omen, δέχεσθαι οἰωνόν*) referred to a kind of divination, where a casual expression was taken as the declaration of Heaven. 'He applied it to himself as an omen of his future felicity.' 'Paulus' therefore caught the omen, and from an accidental expression presumed upon a certain promise of a glorious victory.' *Leotychides*, being desired by a *Samian* to wage war against the *Persians*, inquired his name: the *Samian* replied, it was *Hegistratus*, that is, *the leader of an army*. On which *Leotychides* immediately answered, I accept the omen of *Hegistratus* §.

* ———— ἵπποτί τοι χαρίεντ' ἐπὶ πόνῳ ἱερῆα,

ἢ ἡ δὲ ποτί τοι κατὰ σῖονα μῆρ' ἔκτα.

Ταύρων ἢ δ' αἰγῶν, τίδ' μοι κρήνην ἰλάσας. II. I.

† ἀγάλματ' Ἀμμωνος . . . κέρατα ἐπὶ τῆς κεφαλῆς ἔχει καὶ. *Pausan. Arcad. p. 666.*

‡ οὕτω δὲ καὶ οἱ Ἕλληνες τῷ μὲν τῷ Διὶ ἀγάλματι καὶ προσηύχας κέρατα, ταύρου δὲ τῷ Ἀστάρῃ. *Porphy. de Abstinencia.*

§ Βασιλείας παρέσθαι. *Euseb. Præp. Evang.*

‡ Sibi omen futuræ felicitatis arripuit. *Spartianus in Severo.*

‡ Arripuit igitur omen Paulus, eque fortuito dicto quasi spem certam clarissimi triumphī animo præsumpsit. *Valerius de Paulo Emilio. Lib. i. c. 5.*

† Ἠγιστράτῃ δέχομαι τὸν οἰωνόν. *Hærod. Euterpe.*

LXV.

The ensigns of power were originally significative that power was derived from God. The Oak being sacred to *Jupiter*, and the image of him, could not be carried about; but a branch of it was cut off and borne in the hands of those who were taken to be the servants and ministers of God.

Verse 1, 2, 3. Leaders of the people were called *Sceptered Kings*^c; and these sceptres were believed to be committed to them by God: wherefore *Æschylus* calls them *God's gifts*^d. And *Agamemnon* is told in the *Iliad*:

The laws and sceptre to thy hand are giv'n,
And millions own the care of Thee and Heav'n^e. *Pope*.

Verse 4. Legislators bore it for the same reason:

This sceptre form'd by temper'd steel to prove
An ensign of the delegates of *Jove*,
From whence the power of laws and justice springs^f. *Pope*.

Verse 5. And Prophets, who usually carried it in their hands^g.

Verse 6. When *Latinus* is mentioned as sitting on his throne, he is described with a crook in his hand, which denoted the power of deciding controversies^h.

Verse 7. Oaths, as appealing to Heaven, were taken before the sceptre solemnly lifted up. Wherefore *Achilles* calls it

Tremendous oath, inviolate to Kingsⁱ. *Pope*.

Thus *Agamemnon* swears to grant the *Trojans* a truce to bury their dead:

Be witnesses, *Jove*, whose thunder rolls on high!

He said, and rear'd his sceptre to the sky^k. *Pope*.

^c Σκηπτῶχοι βασιλῆες. *Iliad* II. v. 86.

^d Διοσδέτοις σκηπτροῖσι. *Eumenid.* v. 629.

^e τοι Ζεὺς ἑξουσίησιν

Σκηπτρον γ', ὅδ' ἑμὴς, ἵνα σφίσι βουλευέσθω. *Iliad* IX. v. 99.

^f οὐδ' αὐτὶ μιν οἷς Ἀχαιοὶ

Ἐν σπλάμῃ φορέουσι διασπῆλαι, οἷσι δέμῃς

Πρὸς Διὸς εἰσάγεται. *Iliad* I. 237.

^g *Pallas*, solenne gestamen vaticinantium. Sceptrum *Tiresias* habuit, et *Engaultrimuthi* (si fides *Maimonidæ*) virgam myrteam. Not. in *Jamblic.* p. 230.

^h *Litum*, id est regium baculum, in quo potestas esset dirimendarum litium. *Servius* and *Donatus* in *Æn.* VII. 187.

ⁱ οὐδ' αὐτὶ μιν οἷς Ἀχαιοὶ. *Il.* I. 239.

^k Ὅρα δὲ Ζεὺς ἴδω ἱερὸν ἄνθρωπον, οἷσις ἔμῃς.

Ὡς εἶπὼν, τὸ σκηπτρον ἀνέσχευε οἷσις Διὸσιν. *Il.* VII. 411.

And *Dolon*, insisting on an oath from *Hector* to confirm his promise, demands :

But first exalt thy sceptre to the skies,
And swear to grant me the demanded prize.

The Chief then heav'd the golden sceptre high,

Attesting thus the monarch of the sky¹. *Pope.*

Aristotle, speaking of antient times, says, the oaths of Kings was by lifting up the sceptre^m; and *Servius* gives this reason for it: because our ancestors used in treaties or covenants to introduce the image of *Jupiter*; which being troublesome to do always, especially in treaties with powers at a great distance, they substituted a sceptre, as representing the image of *Jupiter*ⁿ.

Verse 8. Heralds also carried it as ministers of Heaven: Thus *Talthybius* and *Idæus*, as interpreters of the will of Heaven, part *Hector* and *Ajax*:

But then by Heralds voice the word was given;

The sacred ministers of Earth and Heav'n.

Between their swords their peaceful sceptres rear'd^o. *Pope.*

Verse 9. These rods or staves were originally used as representatives of the Deity, lodged in those hands to which he had committed his authority, or wisdom. So *Justin* acquaints us, that, ' antiently Kings, ' instead of a turband or crown, expressed their royalty by wands or ' spears, which the *Greeks* called *Sceptres*. For originally wands or ' spears were worshipped as representatives of the immortal Gods: ' in memory of which, wands or spears are given to the images of the ' Gods^p.

¹ 'Αλλ' ἄγε, μοι τὸ σκῆπτρον ἀνάσχω, καὶ μοι ἑμεσσον.

— ὁ δ' ἐν χερσὶ σκῆπτρον βάλλει, καὶ οἱ ἑμεσσον.

^o Ἴδω οὖν Ζεὺς. *Iliad* X. 321. 328.

^m ὁ δὲ ὄρεος, ἢ τὸ σκῆπτρον ἱεραιότητας. *Lib. III. Politic. cap. 14.*

ⁿ Ut autem sceptra adhibeantur ad fœdera, hæc ratio est: quia majores semper simulacra Jovis adhibebant: quod cum tædiosum esset, præcipuè quando fiebant fœdera cum longè positis gentibus, inventum est, ut sceptrum tenentes, quasi imaginem simulacri redderent Jovis. *Servius* ad *Æn.* XII. 206.

^p — κέρκεας, Διὸς ἄγγελοι ἦν καὶ ἀνδρῶν,

Μίσσων δ' ἀμφοτέρω σκῆπτρα σχίζουσιν. *Il.* VII. 274. 277.

^r Per ea adhuc tempora reges hastas pro diademate habebant, quas Græci *Sceptra* dixere. Nam et ab origine rerum, pro Diis immortalibus Veteres hastas colere: ob cuius religionis memoriam, adhuc Deorum simulacris haste adduntur. *Lib. XLIII. c. 3.*

LXVI.

Verse 3. The gratitude of votaries to Heaven for their respective deliverances, memorials of which they were accustomed to hang up in these Sacred Groves, was another argument for trust in Providence to others. This is frequently mentioned by the Poets :

Ovid : — Here a huge oak, which centuries had stood,
Stretch'd its enormous arms, itself a wood.
Labels and wreaths, and votive tables there
Announce the mighty prevalence of pray'r¹.

Verse 4. *Virgil*:

To *Faunus* sacred had an olive stood ;
The shipwreck'd sailors on the hallow'd wood
Hung their devoted vests in honour of the God². *Pitt.* }

Horace : — For me the sacred tablet shews,
That I have hung my dripping cloaths
At *Neptune's* shrine³. *Duncombe.*

Verse 6, 7, 8, 9. More poets might be added ; but I shall pass them over, and only produce the testimony of an Historian, *Pausanias*, who mentions a Temple, where those who had been bound in chains, after their deliverance hang up their chains upon the trees in the Grove⁴.

LXVII.

Some instances follow of particular deliverances that were thus recorded :

Phryxus his fleece in *Mars's* Temple placed,
Whose sacred oak the shining witness graced⁵.

¹ Stabat in his ingens annofo robore quercus,
Una semus, vittæ mediam, memoresque tabellæ,
Sertaque cingebant, voti argumenta potentis. *Metam.* VIII.

² Forte sacer Fauno foliis oleaster amaris
Hic steterat, nautis olim venerabile lignum :
Servati ex undis ubi figere dona solebant
Laurenti divo, et votas suspendere vestes. *Æn.* XII.

³ Me tabulâ facer
Votivâ paries indicat uvula
Suspendisse potenti
Vestimenta Maris Deo. *Od.* Lib. I.

⁴ ἀλλοτρίων, ἢ ἐν δαίμονας, τὰς κείρας ἀπὸ τοῦ ἐν τῷ ἁλὶ δόξα ἀνατίθασιν. *Corinth.* p. 141.

⁵ ————— vellera, *Martis* in umbrâ,
Ipse sui *Phryxus* monumentum insignæ pericli
Liquerat : ardenti quercum complexa metallo. *Valerius Flaccus.* *Argon.* Lib. V.

252 NOTES ON CANTO THE SECOND.

The story is told by *Apollodorus*; according to whom *Phryxus* was the son of *Athamas* and *Nephele*. *Athamas*, rejecting *Nephele*, took *Ino* to wife; who fell in love with *Phryxus* her son in law: he not complying with her desires, her love changed into deadly hate. She bribed the priests to declare, that the offended Gods demanded a son of *Nephele* in sacrifice; on which his father delivered him to be offered on the altar.

LXVIII.

But, as the story proceeds, *Nephele* (which is Greek for a *Cloud*) snatched *Phryxus* and his sister *Helle* away; who wandered till they came to the sea, which divides *Sigæum* from the *Cheronefus*.

Phryxus, as bound for sacrifice he stood,
'Scap'd the fell altars, shelter'd in a cloud".

LXIX.

At these straits they took a vessel, the head of which had a golden ram carved on it. A storm rising, *Helie* was drowned, from whom that sea was called the *Hellefpont*: but *Phryxus*, escaping on the prow, on which the golden ram was carv'd, dedicated it in a Grove in *Phrygia*. A similar instance we have in *Eudemus*, dedicating his ship to the *Samothracian* Deities:

This ship to the Great Gods of *Samothrace*
Eudemus dedicates; by whose good grace
Attentive to his prayer, when death was near,
He 'scap'd the tempest, and records it here*.

LXX.

This is an instance of deliverance by suggesting a new way of escape in danger. *Dædalus*, flying from *Crete* by sea, was pursued by *Minos*; and finding that the King's rowers gained upon him, he applied one of his oars to a different use, rearing it up as a mast, and fastening his loose robe to it, used it for a sail, by which means he escaped out of the

* — ut stetit redimere tempora vitis.

Phryxus, et injustas contestus nubibus aras
Fugerit. *Valerius Flaccus*. *Argon.* Lib. I.

2 Τὸν ἄλκιον Εὐδήμου, ἃς ἔς ἄλλα δαΐδας ἰσχυρῶς

Χερμῶνας μεγάλῃς ἐξίφρονι δαΐσει,

Θύας θύει Σαμοθράκι: λίγων οὐτὶ τέρας παρ' ἰνχόν,

ἢ λαλῶ, σὺν ἡμῖν ἐξ ἁλὸς δὲ ἰσχυρῶ. *Callim.* *Epigr.* 57.

King's.

King's hands. This, in the dress of fable and poetry, was his artificial wings, by the help of which he fled over the *Icarian* Sea. He consecrated the means of his deliverance to the God who inspired him with the thought :

A structure rais'd by *Dædalus*, ('tis said)
 When from the *Cretan* King's revenge he fled.
 On wings to northern climes he dared to soar,
 Through airy ways unknown to man before :
 Full many a length of sky and ocean past
 On *Cuma's* sacred tow'rs he stoop'd at last.
 Then hung to *Phæbus* in the strange abode,
 The wings that steer'd him through the liquid flood ;
 And rais'd the pompous pile in honour of the God &c. } *Pitt.*

LXXI.

Verse 1, 2, 3, 4. We have here the origin of the medical art. When any diseased person was relieved, the name of the person, the distemper; and the remedy that cured it, were recorded in their Sacred Groves. And places sacred to religion were proper repositories for them, if that *Jewish* aphorism be true, *si non essent peccata, non essent plagæ*; that all our bodily disorders owe their origin, immediately or remotely to our irregularities. Hence we find, that those who instructed men to avoid the one, usually prescribed for the cure of the other. Among the *Magi*, the *Brachmans*, and the *Druids*, their priests were also their physicians¹. And the Saviour of Mankind proved his power on earth to forgive sins, by restraining the effects of them, and saying to the sick of the palsy, *arise, take up thy bed, and go unto thine house*. *Matth. ix. 6*. He indeed, as the Lord of Man, did this supernaturally, by a word speaking. The antient ministers of religion did it by natural means, the study of vegetable nature, and the experience of practice in others; from the cures, and methods of cure, registered among them, by the

¹ *Dædalus, ut fama est, fugiens Minos regna,
 Præpetibus pennis ausus se credere celo
 Insuetum per iter gelidas enavit ad Arctos,
 Chalcidicæque levis tandem superastitit arce.
 Redditus his primum terris, tibi, Phœbe, sacrauit
 Remigium alarum, posuitque immania templa.* *Æn. VI.*

² φιλοσοφίας τῶν ἀποφύτων, ἱερὰς αἰῶναι ἀποφύτων. *Diog. Laert. in Proœmio.*

pious gratitude of the persons healed, and for the benefit of others labouring under like disorders. At first, I suppose, they were inscribed on trees, afterwards engraven on pillars, of which fix remained so late as the days of *Pausanias*, in the Grove of *Æsculapius*: Formerly, says he, there stood many pillars within the inclosure, of which fix were left standing in my time. On these were engraven the names of men and women who had been healed by *Æsculapius*; and also of the disease under which each had laboured, and how it was cured^a. This was in the *Corinthian* district; he mentions another Temple of *Æsculapius* in *Achaia*, in which many remedies of diseases were preserved^b. To this custom the poet alludes:

Now, Goddess, now assist: thy pow'r to heal
The votive tables in thy temple tell^c.

LXXIII.

Verse 3. Referring to that famous command of a mother to her son, either bring back this buckler with you, or be brought home upon it^d.

Verse 4. A shield was supposed to be dropped from Heaven in the days of *Numa*:

The sacred targe descended from the sky^e. *Pitt*.

This was what the *Salians* used in their religious dance, called by *Statius*, *shields dropped from the clouds*^f. The *Salians*, according to *Dionysius Halicarnassæus*, were the same *Curetes*, who had the like custom of beating their shields with their spears, as *Apollodorus* informs us^g. And the *Curetes*, as *Strabo* witnesses, were the same with the *Cabiri* and *Corybantes*. Lib. X. These probably gave rise to the poetical fictions of *Achilles's* and *Æneas's* shields, and *Numa's Ancile*. And were supposed to be sent from Heaven, because they had engraven or represented on them

^a Στόλαι δὲ εἰσέγραπται ἐν τοῖς τῷ περιβόλῳ, τὸ μὲν ἀρχαῖον καὶ παλαιόν, ἐπ' ἃ μὲν δὲ ἔξ ἁπλῶς ταύταις ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστὶν οὐματα ἀνεσθίσταται ὑπὸ τῷ Ἀσκληπιοῦ, προσέτι δὲ καὶ νόσημα ὃ τι ἕκαστος ἐνόσησεν, καὶ ὅπως ἴαθη. *Corinth.* p. 173.

^b Ἀτλαητικῷ ἱερῷ ἐστὶν καλούμενοι Κύροι, καὶ ἱαμὰτα ἀνθρώποις παρὰ τῷ Διὶ γίνονται. *Achaicis.* p. 596.

^c Nunc, Dea, nunc succurre mihi: nam posse mederi

Pieta docet templis multa tabella tuis. *Tibull.* Lib. I. Eleg. 2.

^d ἢ τὰν, ἢ ἐν τῇ. *Plutarch.* Apotheg.

^e et labfa ancilia celo. *Æn.* VIII. 664.

^f Nubigenas clypeos. *Statius.* Sylv. V. 2. v. 131.

^g Κορυτῆς τοῖς ὄρεσι τὰς ἀσπίδας συνέχευε. Lib. I. c. 1.

prophecies of future events :

For there had *Vulcan*, skill'd in times to come,
Display'd the triumphs of immortal *Rome*^b. *Pitt*.

Verse 4, 5. To trace their remote antiquity and origin, it will be proper to observe, that these *Cabiri* were the secretaries of *Yboth*, or *Hermes*, in *Ægypt*, as the *Phœnician* very antient Historian recordsⁱ. And although these doubtless came from *Assyria*, yet the *Greeks*, travelling into *Ægypt* for religious information, stopping there, make these the source of all Divine Knowledge.

Verse 6, 7, 8. Among the *Cabiri* was *Asclepius*, who went into *Phœnicia*. From thence the *Cabiric* religion was carried by the *Pelasgi*, first into *Samothrace* and the *Ægæan* Islands, and afterwards into the *Peloponesus* and all *Greece*. This, as *Cumberland* says, is proved by comparing *Herodotus* with *Manetho*^k.

Doubtless in their successive migrations from *Assyria* into *Ægypt* and *Phœnicia*, and elsewhere, there were local innovations, which gave an apparent difference to their religion, as practised in several places; but yet some *stamina* run the same through all. So *Cumberland* admits^l, and it is confirmed by this very *Asclepius*, who, according to *Suidas* (in voce *Ἡρακλῆος*) tells us, that '*Asclepius* wrote Hymns upon the *Ægyptian* Gods, and a Commentary concerning the agreement and consent of all religions.'

^b *Hand vatum ignarus, venturique inscius ævi,
Fecerat ignipotens.* *Æd. VIII. 627.*

ⁱ *Sanchoniatho.*

^k *Ponò aliud suppeditavit argumentum Herodotus cum Manethone collatus, quo probetur, et Pelasgos in Græciâ fuisse ultra ducentos ante Inachum annos, multoque magis ante tempora Pelasgi antiquissimi, qui Inachi fuit pronepos, et eosdem Cabiricam religionem Samothracibus attulisse, et eandem postea primum Atheniensibus, deinde reliquis Græciæ populis communicasse. Append. de Cabiris. p. 375.*

^l *Interim fatendum est multum mutatum esse in diversis gentibus: immò aliquid in unâquâque serè gente innovatur plerumque sæculis. Ibid. p. 371.*

N O T E S

O N

C A N T O T H E T H I R D.

L O V E.

AFTER the conscious mind has been possessed with the horrors of guilt, and the dread of punishment, and afterwards gradually encouraged to hope for pardon from the Divine Promises, and symbolical representations of atonement, and of the conditions on which it may be obtained, gratitude will inflame it with the warmest affection in return for so much unmerited goodness, and such unexpected assurances.

But there is danger on one hand, lest arrogance claim the promises without performing the conditions, substituting a ritual purity and obedience, in the place of realities which were engaged by those rites: which was exemplified in the preceding Canto, in the false confidence of Enthusiasts.

On the other hand, the diffidence of modest minds, which finds it difficult to apply to themselves the general promises of favour, or of support in particular cases from a consciousness of their own undeservings, and of their own particular infirmities, renders them less secure than they ought to be, and less inclined to attempt difficult duties, when called to them, from apprehensions of their own natural inability to perform them.

IV.

Therefore extraordinary assurances were sometimes vouchsafed; whence grew the belief and practice of Auguries: these were of various

rious kind. Some were, 1. *Divine*; as the bow in the cloud is a promise, or augury, that the world should not be drowned any more with a flood. And *Gideon's* fleece, alternately wet and dry, was a divine augury or assurance to encourage *Gideon* to undertake the deliverance of *Israel*. There were also, 2. *Natural* auguries, formed upon a careful observation of the signs of the Heavens; by which rain, or fair weather, pestilence and diseases, were foretold. This art flourished chiefly in *Chaldaea*, as the *Babylonians* were addicted to Astronomy and Astrology. 3. *Superstition* added a variety of other auguries, where neither God had promised, or Nature declared, any relation betwixt the sign and the event. Hence grew the science of augury, interpretations of lightnings, entrails of victims, flights, peckings, and other motions of birds, omens, divination by arrows, and wands, casual verses, and a thousand other delusions. The most antient and vast tract, containing *Chaldaea* and *Scythia*, was the birth place of this superstition, which travelled from *Scythia*, by the *Medes*, the *Alans*, and *Sclavonians*, into *Germany*, and from *Chaldaea*, by the *Lydians*, into *Hetruria*. These were at first observations on nature, of various kinds, as the countries and climates afforded opportunities. The flat countries of *Chaldaea* and *Egypt* invited the curious observers to astrology; the *Phrygians*, accustomed to pasturage, were led to mark the flights and singing of birds; the *Lycians*, from their very fruitful fields, were intent on extraordinary productions; and *Hetruria*, under the *Apennines*, so used to the thunders that rattle and echo through those mountains, soon knew them to be signs of some change in the temperature of the air. These natural indications Superstition applied to signs of approbation or disapprobation, or foretelling events to which they had no relation. And politicks soon seized this art as a powerful engine to govern the people:

Nor *Babylonian* seers, who read the skies:

He, nor by fibres, birds, or lightning's fires,

Nor any just, though secret rites, requires*. *Rewe.*

— quis noscere fibra
Fata queat, quis prodat aves, quis fulgura coeli
Servet, et Assyria scrutetur sidera cura. *Lucan. Lib. VI.*
See also *Cicero* de Divinatione. Lib. I. § 42.

IV. *Homer* frequently mentions auguries from Eagles; especially in Book XII.

Jove's bird on sounding pinions beat the skies :
A bleeding serpent of enormous size
His talons trufs'd; alive, and curling round
He stung the bird, whose throat receiv'd the wound :
Mad with the smart, he drops the fatal prey,
In aery circles wings his painful way,
Floats on the winds, and rends the heav'ns with cries ^b. *Pope*.

This was on the left hand, and dropped the prey; therefore a bad omen. I have placed him on the right, and made him carry off the prey, as a happy omen of success. So *Polydamas* would have interpreted, if the eagle he saw had carried the prey to his young ones :

The victor eagle, whose sinister flight
Retards our hosts, and fills our hearts with fright,
Dismiss his conquest in the middle skies,
Allow'd to seize, but not possess his prize ^c. *Pope*.

That an eagle on the right hand was a propitious omen is manifest from *Homer*, in his XIIIth Book of the *Iliad* :

— Behold, in open view,
On sounding wing a dexter eagle flew.
To Jove's glad omen all the Grecians rise,
And hail with shouts his progress through the skies ^d.
With the *Romans* the left hand was sometimes propitious : but, my scene lying in *Greece*, I have followed the *Grecian* auguries.

^b ὅρnis γάρ σφιν ἐπὶ δὴσι περιτόμιναι μεμαῶσι,
Αἰτὸς ὑψηλῆς, ἐν ἀριστερᾷ λαοὶ ἔργων,
Φοιήντα δράκοντα φέρων ὀνυχασσι πύλων,
Ζῶν, ἔτ' ἀσπαίροντα, καὶ ὅτε λήθετο χάρις,
Κόψε γὰρ αὐτὸν ἔχοντα κατὰ γῆθος, παρὰ δεξιᾷ,
Ἰδὼθις ὅπισθεν. ὃ δ' ἀπὸ ἴθις ἦκε χαμάδι,
Ἀλγῶσας ἔδωκε, μέσση δ' ἐνὶ κάρθεσσι δμῶν.
Αὐτὸς δὲ κλάζας πύματο ποιεῖσ' ἀνέμοιο. II. XII. 200.

^c Αἰτὸς ὑψηλῆς, ἐν ἀριστερᾷ λαοὶ ἔργων,
Φοιήντα δράκοντα φέρων ὀνυχασσι πύλων,
Ζῶν, ἄφαρ δ' ἀφίκε, πάρος φίλα οἰκ' ἐκίσθαι,
Οὐδ' ἐτίλησσε φέρων δόμιναι τικίωσιν ἰαίωσι. Ibid. 219.

^d ἐνί πταλὸ δέξιος ἔρnis,
Αἰτὸς ὑψηλῆς, ἐπὶ δ' ἰσχυρᾷ λαοὶ Ἀχαιῶν,
Θάρσυνος οἶον. II. XIII. 821.

VIII.

The places of religious worship are here described as *the Beauty of Holiness*: the trees representing the majesty and goodness of God; and as a preservative against the fascinations of evil spirits, the cares of mortality, and the sorrows of this life.

Verse 7. Then take the antidote the Gods bestow:

Moly the name, to mortals hard to find^c. *Pope.*

Pliny says, he had seen a root of it thirty feet long, and even then broken^d.

Verse 8. *Mercury*, in the *Odyssey*, recommends it as an antidote against *Circe's* enchantments; and *Pliny* reports the like virtues of it^e.

Verse 8. *Amaranth*; so called from its never fading^h.

Verse 9. *Nepenthe*; thus described by *Homer*:

— of sovereign use to assuage

The boiling bosom of tumultuous rage;

To clear the cloudy front of wrinkled care,

And dry the tearful sluices of despairⁱ. *Fenton.*

IX.

Trees were the original temples of the Gods^k; they were also the symbols or images of them^l; and their several attributes were expressed by several trees, which were perpetually appropriated to their respective deities^m; and called by their namesⁿ; and therefore addressed and appealed to, as if they had themselves the attributes and powers of their Prototypes, to hear the covenants made in their presence, and to punish the violaters of them^o.

^c — τὸ δὲ φάρμακον ἰσθλὸν, ἴχθυον —

Μῆλιν δὲ μιν καλεῖσσι θεοὶ. χαλαρὴν δὲ τ' ἐρύσσουσιν, *Odys.* X. 305.

^d Ἀνδράσι γὰρ θνητοῖσι.

^e Nasci eam hodiè circa Pheneam, et in Cyllene Arcadiæ tradunt . . . effodi autem difficulter . . . effossam inter difficultates saxæ, radicis xxx pedes longæ, ac ne sic quidem solidæ sed abruptæ. *Nat. Hist. Lib. XXIV. c. 4.*

^f Contra hæc omnia, magicæque artes, erit primum illud Homericum *Moly*. *Ibid. c. 10.*

^h Summa ejus natura in nomine est, quoniam non marcescat. *Pliny. Nat. Hist. Lib. XXIV. c. 8.*

ⁱ — βάλα φάρμακον —

Νηπιὸς τ' ἄχολός τε, κακῶν ἐπὶ ληθεὶ ἀπάλλων. *Odys.* IV. 220.

^k Hæc fuere numinum templa . . .

^l Ex arbore et simulacra numinum facere . . .

^m Arborum genera numinibus suis dicata per petuò servantur. *Pliny. Nat. Hist. Lib. XII. c. 1.*

ⁿ Pro templis lucos et nemora, Deorum suorum nominibus appellata, habuere. *Tacit.*

^o Hæc sacrata quercus, et quicquid Deorum, audiat fœdus à vobis ruptum. *Liv. Lib. III. § 25.*

Verse 4, 5. *Pliny*, speaking of cedars, says, the durableness of them made them to be chosen to represent the Gods^p.

X.

Verse 2, 3, *Pliny* mentions these several kinds^q.

Verse 7, 8, 9. *Ephraim Syrus* represents *Paradise* as the figure of the Tabernacle and the Temple; the Throne of the Divinity in the midst of the Garden, even in the Tree of the Knowledge of Good and Evil, surrounded with terror; enclosed with Trees, whose bowing heads taught the form of adoration, and concealed the effulgent presence of God as in the Holy of Holies^r.

XI.

Verse 5, 6. This quality of the Mountain-ash, that no serpent will come near even its longest morning or evening shade, is mentioned by *Pliny*^s.

XII.

Citrons, Junipers, and the Ilex, bear fruit all the year round, and the new fruit hangs on the tree at the same time with that of the preceding year. But the Pine is the most wonderful, which has fruit ripe and ripening in succession every month, says *Pliny*^t; who reports the like of the Palm^u.

XIII.

Ephraim Syrus, in his third discourse on *Paradise*, says, that God had collected there every excellence that he had scattered through the world elsewhere; and that the plenty and variety of the flowers,

^p *Materiae verò ipsi æternitas. Itaque et simulacra Deorum ex ea fecerunt.* Nat. Hist. Lib. XIII. c. 5.

^q *Differunt et colore, nigriores ac rubentes maximè tamen placeant candidi. Distant et magnitudine.* Nat. Hist. Lib. XIII. c. 4.

^r *Inter opera ejus Romæ edita 737. Vol. V. de Paradiso. Serm. III.*

^s *De Fraxino montanâ . . . tantaque est vis, ut ne matutinus quidem, occidentesque umbras, quàm sunt longissimæ, serpens arboris ejus attingat, adeo ipsam procul fugiat.* Nat. Hist. Lib. XVI. c. 13.

^t *Citræ et Juniperus et Ilex annisæ habentur, novusque fructus in his cum annotino pender. In maximâ tamen admiratione Pinus est. Habet fructum maturescentem, habet proximo anno ad maturitatem venturum, ac deinde tertio. Quo mense ex ea nux decerpitur, eodem maturescit alia: et sic dispensatur ut nullo non mense maturescat.* Nat. Hist. Lib. XVI. c. 26.

^u *Semperque fructi pomum est subnascente alio.* Lib. XIII. c. 4.

perfumes,

perfumes, and plants, afforded a most grateful pleasure to the senses; and that it was the type and figure of the church *. And God describes the glorious state of the church in this promise: *The Glory of LEBANON shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious.* *Isaiab* LX. 13. When these simple and natural ornaments gave place to artificial ones, no care or expence was wanting to beautify their public places of worship with columns, gold, silver, and precious stones, instead of their original trees, and fruits, and flowers: so that three of the seven wonders of art in the world, were the Temple of *Jupiter* in *Elis*; the Temple of *Diana* at *Ephesus*; and *Solomon's* Temple at *Jerusalem*.

XV.

Verse 5. Instead of frankincense and gums, they antiently used aromatick woods *.

XVI.

Verse 9. They thought the Divine Presence was attended with a grateful odor diffused around; thence they used sweet fumigations as symbols of the Divine Presence †; and consequently as driving away evil spirits.

XVII.

Sloth and idleness, and indulging too much to sleep, are dangerous to virtue.

XVIII.

Verse 5. *Anacreon* calls the rose the Flower of Love *.

* *Oper. Ephraemi Romæ editorum, 1737, Vol. V. Serm. III.*

* (Unguenta) quis prius invenerit non traditur: Iliacis temporibus non erant, nec thure supplicabantur. Cedri tantum et ceteri suorum fructum in sacris, fumo convolutum nidorem verius quam odorem noverant: *Plin. Nat. Hist. Lib. XIII. c. 1.*

† Videntur suffumigationes instituisse, eo quod numine præsentē vel loquente suavissimus odor omnia replere solitus sit. Hinc Orphicorum Thymiamata. Testimonia præbet *Plutarchus* de Defectu Orac. Odores quoque compositos colligebant in unum, divina symbola. *Proclus* de Sacrif. et Magia. Notæ in *Jamblicum*, p. 246.

* Τὸ ῥόδον τὸ τῶν ἡρώων.

XIX.

Verse 5. *Pliny* tells us all kinds of trees have their sexes, but especially the Palm tree. Of these he says, the females will not bear without their males; and that if the male be cut down, the widowed female grows barren, and yields no more fruit ^b.

XX.

Verse 3, 4, 5. The Pagan Priests used to slumber on the fleeces of their victims to obtain inspiration in dreams:

First on the fleeces of the slaughter'd sheep,
By night the sacred priest dissolves in sleep:
When, in a train before his slumbering eye,
Thin aery forms and wondrous visions fly:
He talks inspir'd, familiar with his God ^c. *Pitt*.

XXIX.

Verse 3—9. See the choice of *Hercules*, in *Xenophon's* Memorable Things, Lib. II. cap. 1. §. 21—33. or in *Spence's Polymetis*, where it is elegantly translated into English metre, by the Bishop of London.

XXXII.

Idolatry described, and its various pretences refuted.

XXXIII.

Verse 4. *Ulysses* describes the *Delian* Palm in like manner:

Thus seems the Palm with stately honours crown'd,
By *Phæbus'* altars; thus o'erlooks the ground
The pride of *Delos*.——

^b Arboribus, imò potius omnibus quæ terra gignat, herbisque etiam, utrumque sexum esse diligentissimi naturæ tradunt . . . nullis tamen arboribus manifestius: mas in palmitæ floret, fœmina citra florem germinat tantum spinæ modo . . . non sine maribus gignere fœminas . . . circaque singulos plures nutare in eum pronas blandioribus comis . . . Hujus arbore excisâ viduas post sterilefcere fœminas. Nat. Hist. Lib. XIII. c. 4.

^c ——— caesarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit,
Multa modis simulacra videt volitantia miris:
Et varias audit voces, fruiturque Deorum
Colloquio. *Virg. Æn.* VII. v. 87.

Raptur'd

Raptur'd I stand, for earth ne'er knew to bear

A plant so stately ^d. Pope.

Verse 8. *Pliny* says, they make wine, and bread, and fodder for cattle, of the Palm-tree^e; and use them instead of plaistering on walls, to preserve them from the droppings of the eves^f.

XXXIV.

If the Deity was worshipped in groves under symbolical trees, the idolatry of worshipping the symbols instead of the Divinity would be one of the most early: and that it was so we learn from one of the most antient writers, *Sanchoiatbo*, as quoted by *Eusebius*: 'They at first consecrated the produce of the earth, and called them Gods, and worshipped them^g.'

XXXVI.

Verse 3, 4, 5. This was the great argument that supported the Pagan Idolatry; and will continue any idolatry where once established, if freedom of enquiry be denied. 'You seem' (says *Plutarch* in his *Amatorius*) 'to have attempted to stir things which ought not to be moved with regard to the opinion concerning the Gods, when you demand a reason and demonstration for every thing in particular. For the faith of our forefathers and of our country is sufficient for us, than which we cannot utter or invent a more evident argument; and if once the firmness of this established rule be disturbed and shaken in any one instance, it becomes uncertain and suspected in all^h.'

XXXVIII.

Verse 2, 3. Thus *Celsus* excuses the Pagan Idolatry; and laughs at the *Persians*, *Jews*, and *Christians*, for rejecting images, because the stone, the wood, or metal that composed them, were not really Gods;

^d Δάμν δὲ ποτὶ τοῖσι Ἀτέλλαντες παρὰ βομῶν
Φοίνικος τῶν ἔργων ἀπορρέουσιν ἰσχύοντα.

^e Ὡς δ' αὐτοὺς καὶ αὐτὸ ἰδὼν, ἰταῦτα θυμῷ

δάμν' ἰπὸν οὐδὲν τοῖσι ἀνέλθοντι ἐκ ἀπὸ γαίης. *Odyss.* VI. 162.

^f In oriente ex his vina, gentiumque aliquibus panis: plurimis verò etiam quadrupedum eibus. *Nat. Hist.* Lib. XIII. c. 4.

^g Testorii vicem hic parietibus plerisque in locis præstant contra aspergines. *Ibid.*

^h Ἀλλ' ὅταντι πρῶτον ἀφείκωσι τὰ τῆς γῆς βλαστήματα, καὶ διὰ τὴν ἰσχύοντα, καὶ προσκείμενα ταῦτα. *Prep. Evang.* Lib. I. c. 10.

ⁱ *Plutarchi Opera* Tom. II. p. 758.

for

for who, says he, among those who honour images, unless he be an errant fool, ever believed that they were really Gods; only the substitutes and images of the Godsⁱ.

Verse 4. St. *Augustin* informs us, that *Hermes Trismegistus* held images and symbols to be the visible and sensible bodies of the Gods^k.

Verse 5, 6. When trees were worshipped as the temple, or symbols of their Gods, they meant not, at first, to worship the tree itself as God, but as the habitation in which the Gods or his Influences, particularly resided. And *Maimonides* assures us this is the meaning of *Tzelamim*, images and idols, (and antiently trees were such). They were not called so with respect to the outward figure, but the internal power or influences supposed within them^l.

XL.

Verse 1, 2. The antient idolaters were sensible enough to deny they worshipped the idol or symbol itself; but said they referred their worship, through the representative or image, to the Deity. So *Maimonides* informs us^m.

Verse 3, 4. This appears to have been the old idolatry according to *Job. xxxi. 26*. And the Sun and Heavenly Bodies from their general use grew into general veneration. Thus *Diodorus Siculus* witnesses for the *Egyptians*, that they thought the Sun and Moon, whom they called *Osiris* and *Isis*, the first and eternal Godsⁿ. And *Cesar* of the *Germans*^o.

ⁱ οἱ δὲ ἄνθρωποι τὰ ἀγάλματα ἀτιμάζουσιν. εἰ μὴ ὅτι λίθοι, ἢ ξύλα, ἢ χαλκοί, ἢ χρυσοί, οἱ δὲ δῶνα ἢ οἱ δῶνα ἐργάσατο, ἐκ αὐτῶν εἶη θεός, γελῶσι ἢ σοφία. τίς γὰρ καὶ ἄλλος, εἰ μὴ πάντα τῆτοις, ταῦτα ἡγίται θεός, ἀλλὰ θεῶν ἀναθήματα καὶ ἀγάλματα. In *Orig. contra Celsum*, Lib. VII. p. 393.

^k Visibilia et contrectabilia simulacra velut corpora Deorum esse asserit. De Civit. Dei. Lib. VIII. c. 23.

^l Sic dico, Imagines sive Idola appellari *Tzelamim*, propter virtutem illam, quam cultores ipsorum in phantasia sua eis tribuunt, non autem propter figuram & formam ipsorum eternam. More Nevoch. P. I. c. 1. p. 2.

^m Nemo etiam hominum unquam extitit, vel existat, qui sibi imaginetur, figuram illam quam ex metallis, lignis, vel lapidibus confecit, creasse cælum & terram, illaque gubernare: verum colunt illa, quatenus ea habent pro rebus intermediis inter ipsos & Deum O. M. More Nevoch. P. I. c. 36. p. 53.

ⁿ Τὰς δὲ οὖν κατ' Αἰγύπτου ἀνθρώπους τὸ παλαιὸν γενόμενος . . . ἐπαλασκεῖν ὅλοι δὲ θεοὶ αὐτῶν τι καὶ πρώτους, τὸν τε ἥλιον καὶ τὴν σελήνην, ὡς τὸν μὲν, Ὀσίριν, τὴν δὲ Ἰσίην ἐνομάζει. Lib. I. p. 14. Edit. *Wessl.*

^o Deorum numero eos solos ducunt, quos cernunt, et quorum opibus aperte juvantur, Solem et Vulcanum, et Lunam. De Bello Gall. Lib. VI. §. 21.

XLI.

Verse 6. *Maimonides*, in his treatise on Idolatry, supposes the origin of it to have been honouring the Sun and Stars, at first, as the Ministers of God; at length, erecting temples to them; and at last, through ignorance or imposture, worshipping the Ministers as Gods.

XLII.

Verse 5. *Tyrius Maximus* informs us, the antient *Celtae* worshipped a lofty oak, and called it *Jupiter*. And *Tacitus*, that they consecrated Woods and Groves, and called them by the names of their Gods. And that all these several Deities were referred to the Sun, appears in the *Orphick* verses:

For *Jove* and *Pluto*, *Bacchus* and the *Sun*,

Are the same God, and in them all but one.

Whence the prayer of the very antient Idolaters, as *Macrobius* relates it, was thus address'd, 'O Almighty Sun, thou Spirit, Power, and 'Light of the World'!

XLIII.

Verse 2. *Athanasius* informs us that the pretence of the old Idolaters was, that they accounted their images as letters which taught them Divinity.

XLVI.

Verse 2. *Plato* witnesses that all men, as well *Barbarians* as *Greeks*, were wont, morning and evening, to fall down and worship, in whatever condition of life they were in, whether in adversity or prosperity. And *Pliny* observes, that it was a wise institution of their ancestors, in every thing they undertook, first to implore the assistance

¹ Cap. I. § 1, 2, 3.

² *Celtas* excellam quercum coluisse, & Jovis nomine solenniter appellasse.

³ *Lucus ac nemora consecrant, Deorumque nominibus appellant secretum illud, quod sola reverentia vident.* De Morib. Germ. p. 439.

⁴ Εἰς Ζεὺς, εἰς Ἀθήνη, εἰς Ἥλιος, εἰς Διόνυσος.

Εἰς Θεὸς ἐν πάντεσσι.

Just. Mart. Cohort. ad Gentes.

⁵ Ἦλμι παρτακράτορ, κόσμω πνεῦμα, κόσμω δυνάμις, κόσμω φῶς. *Macrobius Saturn. Lib. I. c. 23.*

⁶ ὡς γράμματα τῶς ἐπὶ τοῦ θεοῦ. *Contra Gentes.*

⁷ Ἀνατίλλοι τὴν ἡλίου καὶ σελήνης καὶ πρὸς θεοῦς ἰδίᾳ, ἀποκρίναι ἅμα καὶ ἀποκρίναι αὐτοῖς τὴν καὶ ὅλην τὴν ἑλληνικὴν καὶ βαρβαρικὴν ἀνταρτίαν ἐν συμφοραῖς καὶ ἐν εὐτυχίαις. De Legg. Lib. X. p. 887.

of the immortal Gods : for no business could be enterprised with any prospect of success, without paying honour to them, and praying for their aid and counsel *.

XLIX.

The Temple at *Delphos* is described by *Justin* in this manner: 'The Temple of *Apollo* at *Delphos* is situated on Mount *Parnassus*, on a rock every way hanging over with crags and precipices . . . so that the loud voices of the suppliants, and the noise of the wind-instruments, came to the ear multiplied, and louder than they were delivered, from the reverberation of the sounds among the rocks.†'

L.

Verse 1, 2. The *Orphick* verses, or, as others say, those of *Pythagoras* agreeable to the *Orphick* traditions, thus describe the object of their worship :

In Heav'n's bright realms is fixt his golden seat,
The subject earth lies prostrate at his feet ;
His right hand stretch'd to Ocean's utmost bound ;
The floods, the seas, and mountains tremble round *.

Verse 6, 7. The passage of *Neptune*, in the XIIIth *Iiad*, shews that the Heathens supposed the mountains and forests trembled at the presence of their Gods :

Fierce as he pass'd the lofty mountains nod,
The forests shake ! earth trembled as he trod,
And felt the footsteps of the immortal God *.

Pope.

* Bene ac sapienter, Patres C. majores instituerunt, ut rerum agendam, ita discedi initium a precationibus capere : quod nihil rite, nihilque providenter homines sine Deorum immortalium ope, consilio, honoris auspiciantur. Panegy. §. 1.

† Templum autem Apollinis Delphis positum est in monte Parnasso, in rape undique impendente . . . Quamobrem et hominum clamor, et si quando accedit tubarum sonus, personantibus et respondentibus inter se rupibus, multiplex audiri, ampliorque quam audiri, resonare solet. Lib. XXIV. c. 6.

² Οὐδ' οὐ γὰρ χαλκῶν ἐς οὐρανὸν ἱστῆκται,

Χρυσὴ μὲν θρόνῳ, γαίης δ' ἐνὶ πρὸς βῆμα,

Χαίρε τι δέξεται ἰσὶν ἐλπίσιν ἀνέκοντο

Παρθένῳ ἐκείνῳ, οὐδ' ἄρ' αὖτις ἔτι νεκρῶν

Καὶ σπῆλαι, πόλεις τε βάθος χερσὶν ἀλάστων.

³ Ἀστὶ καὶ δ' ἐξ ὅσων ἀνθρώπων ἀνταλάστων,

Καὶ πᾶσι τοῖς ἀνθρώποις. Τεῖνι δ' ἄρ' αὖτις καὶ δὴν

Ποσειδὼν ἔκ' ἀθάνατοι Ποσειδάωνος ἰσθός. v. 17.

LI.

Verse 1. In like manner, *Callimachus*:

Attend! see how *Apollo's* laurels shake!

Open, ye gates; ye holding barriers, fly;

Spontaneous move, ye bars! the God is nigh^b.

LIII.

Verse 6. *Pliny* calls the flower, the rejoicing of the tree^c. It was the pious resolution of a Heathen, that when every thing else praised God by the exertion of its powers, he also would use his reason for that end. 'Had I been a nightingale, says he, I would have acted as a nightingale; if a swan, as a swan: but being endued with reason, I will praise God. That is my proper office^d.'

LIV.

Verse 4. The same virtuous Heathen recommends, that we sincerely desire nothing else but that which God wills^e.

Verse 4, 5. *Lucan* takes notice of the regular obedience of the heavenly bodies, without interruption or reluctance:

Where harmony and order ne'er shall cease,

But every day should take its turn in peace.

So, in eternal steady motion, roll

The radiant spheres around the starry pole^f. *Rowe*.

LV.

Verse 3, 4. *Theophrastus* and *Pliny* report this fruitfulness in these trees. *Homer* has adorned his *Pheacia* with a like fertility, in respect to other fruits:

The balmy spirit of the western gale

Eternal breathes on fruits untaught to fail;

^b Οὐρανὸς ἡ ἀνθρώπων, ἡ δὲ θεῶν ἀνθρώπων, ἡ δὲ θεῶν ἀνθρώπων, ἡ δὲ θεῶν ἀνθρώπων. Hymn. in *Apollo*.

^c Si luscini essem, luscini officio fungerer: si oliv, oliv. Nunc, rationis quum particeps sum, Deus mihi celebrandus est; hoc meum munus est. *Arrian. Dissert. Lib. I. c. XVI.*

^d ἀνθρώπων, ἡ δὲ θεῶν ἀνθρώπων, ἡ δὲ θεῶν ἀνθρώπων. *Ibid. Lib. II. c. XVII.*

^e ——— melius tranquilla sine armis

Ora solus ages, sicut caelestia semper

Inconculsa suo volvuntur sidera lapsu. Lib. II. v. 266.

Each dropping pear a following pear supplies,
On apples apples, figs on figs arise;
The same mild season gives the blooms to blow,
The buds to harden, and the fruits to grow &c. *Pope.*

LVI.

Verse 4, 5. To what was observed before from *Pliny* concerning the antipathy of serpents to the mountain ash, at Stanza XI. v. 5, 6, may be added, from the same author, the following experiment: Surround a fire and a serpent with ashen leaves, and the serpent will rush into the fire rather than upon the leaves: from whence he remarks the goodness of Providence, in making the ash to shoot out in full flower before the serpents come abroad; and to keep their leaves till the serpents bury themselves^b.

LVII.

Verse 1—5. The *Pagans* put the disposal of lightning in the hands of *Jupiter*, to hurl or suspend as he pleased^c.

Verse 7—9. *Plato* repeats an excellent prayer from some ancient poet to this purpose:

The good, we ask not, give us: and the hurt
Our blindness prays for, King of Heav'n, avert &c!

LVIII.

Verse 5. The Heathens thought the odors of their incense were proper representations and symbols of the Gods, as having a kind of affinity with their nature^d.

^a Τάων ὅπου καρπὸς ἀπόλλυται, ὃν ἱεραιέται
Χείματος, ὃν δὲ θέρους, ἱερταίος. ἀλλὰ μάλ' ἀνὶ
Ζεφύρῳ πνέουσα, τὰ μὲν φέει, ἄλλα δὲ ἀνίστη.
Ὅρχη ἰσ' ὄρχη γράσσεται, μέλοι δ' ἰσὶ μέλῳ,
Αὐτὰρ ἰσὶ γὰφυλᾷ γὰφυλᾷ, σέλοι δ' ἰσὶ σέλῳ. *Odyss. Lib. VII. v. 117.*

^b Experti prodimus: si fronde ea gyro claudatur ignis et serpens, in ignem potius quam in fraxinum fugere serpentem. Mira naturæ benignitas, prius quam hæc prædeant, florere fraxinum, nec ante conditas folia dimittere. *Nat. Hist. Lib. XVI. c. 13.*

^c See Seneca *Nat. Quæst. Lib. II. c. 41.*

^d Ζεὺ βασιλεῦ, τὰ μὲν ἱερὰ καὶ εὐχραινοῖς καὶ ἀνίστατο;

Ἄμμι δὶδὸς τὰ δὲ δῖα καὶ εὐχραινοῖς ἀνταλίξῃ. *Vetus Poeta in Alcibiade II. p. 143.*

^e οἱ δὲ περιπαυχόντες ἄνθρωποι πρὸς τὸν Θεὸν ἔχουσιν τὴν εὐχραινομένην. *Jamblic. Sec. III. c. 24.*
p. 91.

Verse 8, 9. That incense was the vehicle of prayer is a very ancient idea; as appears from an old oracle of *Apollo*, mentioned by *Eusebius*:

With grateful vapours fill the ambient air,

And waft on them to Heav'n your ardent prayer ^m.

If this view of the belief and practice of the old Heathen world excite the languid Christian to a due improvement of both, and provoke the infidel to only an imitation of them, in giving honour to our common Father which is in Heaven, and in being careful to do to others, as we would have done unto ourselves, I shall have been no inconsiderable benefactor to mankind.

^m Ἀτμοῖσιν λαοῖσιν ἐπιπλύναντι, ἅπαντα
Μίσην θυγάδιον, ἐπὶ δ' ἰσχυρὴν κίματα τοῦτον. *Euseb. Præp. Evang. Lib. IV. c. 9.*

XVI

NOTES

N O T E S

O N

CANTO THE FOURTH.

J O Y.

STANZA IV.

VERSE 4, 5. Distinguished guests were honoured with the choicest parts, and the largest goblets: thus *Agamemnon* sets the chine before *Ajax*, and *Achilles* gives his favourite heroes a larger goblet, and more generous wine:

The king himself (an honorary sign)

Before great *Ajax* placed the mighty chine". *Pope*.

—— *Patroclus*, crown a larger bowl,

Mix purer wine, and open every soul.

Of all the warriors yonder host can send,

Thy friend most honors These, and These thy friend". *Pope*.

XVI.

Verse 5. Without augury, marriages were accounted irregular and unhappy¹. It was the remains of the old piety, which never undertook any thing, either of a public or private concern, without consulting what they understood to be the significations of God's assent or disapprobation².

¹ Νύμφη δ' Ἀλκίον δαμνίσσιν γίγαιον

"Ἦεν Ἀργείδης, εὐχεσθῆναι Ἀγαμέμνον. *Iliad* VII. v. 321.

² Μελίη δὲ κερταῖα, Μαννίη δὲ, καλῆα,

Ζαφύρη δὲ νύμφη, δῖτα δ' ἱρτοὶ ἰαίρη.

Οἱ γὰρ φάτατο ἄλκις ἡμῶν ἰνῆαοι μελῶν. *Il. IX. v. 202.*

³ Nullis auspiciis, nullis auctoribus, funestis omnibus. *Cicero pro Cluentio*.

⁴ Apud antiquos non solum publice, sed etiam privatim nihil gerebatur, nisi auspicio prius sumpto: quo ex more nuptiis etiamnum auspices interponuntur. *Valerius Max. Lib. II. c. 1.*

XVII.

Verse 5. New-married persons, when they sacrificed to *Juno*, did not offer the gall, but tore it out and threw it away; signifying that all bitterness should be removed from that state.

Verse 7, 8. This custom is mentioned by *Catullus*:

Bind with sweet *marjoram* the brows,
Both of the bridegroom and the spouse.

Verse 9. *Pliny* tells us, they eat a cake together, which was a most religious rite in contracting marriage. The original of which appears preserved among the *Jews*, who sprinkled wheat on the bride and bridegroom, wishing them to encrease and multiply like that.

XVIII.

All the circumstances mentioned in this stanza are recorded by the *Greek* and *Roman* writers as attendants on weddings:

'Tis night, leave feasting, youths, and haste along,

The Bride's expected, and the nuptial song.

She was preceded by youths with torches:

The torches light them on.

And the wedding, on *Achilles'* shield, is thus described:

Here sacred pomp and genial feast delight,

And solemn dance and Hymeneal rite.

Along the streets the new-made brides are led

With torches flaming to the nuptial bed:

The youthful dancers in a circle bound,

To the soft flute, and cittern's silver sound. *Pope.*

* Junoni quoque nuptes flos facientes, sed, cum reliquis victimarum entis, non possidebant, sed ademptum & divulsam abiciebant: mystice significantes omnem bilem et amaritudinem a nuptiis abesse oportere. Ex *Plutarcho* refert *Brixianus* de ritu Nupt.

* Cinge tempora floribus

Suaveolentis amari. De Nuptiis *Julius* et *Mantius*.

* Quia et in sacris ad religiosem confirmationis vinculo erat: novaque nupte sacrum penserebant. Nat. Hist. Lib. XVIII. c. 3.

* Vide *Artem* *Uxor* *Hebraica*. Lib. III. c. XV. p. 140.

* Vesper adeit, juvenes, confurgite; vesper Olympo,—

Surgere jam tempus, jam pingues hincque meatus:

Jam veniet virgo, jam dicetur Hymeneus. *Catull.*

* Præluxere facis.

Marialis

* — Εἰς τὴν μὲν τὴν ἑορτήν, ὡς ἔστιν, ὡς ἔστιν.

Νύμφης δ' ἐν τῇ αὐτῇ, δίδωκεν ὡς ἔστιν.

Εἰς τὴν αὐτὴν αὐτῇ, ὡς ἔστιν, ὡς ἔστιν.

Καὶ οἱ δ' ἑξῆς ἔστιν, ἐν τῇ αὐτῇ.

Εἰς τὴν αὐτὴν αὐτῇ, ὡς ἔστιν.

Iliad XVIII. 491.

Verse

Verse 5—9. *Lucian*, in his *Treatise on Dancing*, mentions the *Hermus*, danced by young men and maids: the first, with violence and agility; the other, easy and gentle, to denote the union of Fortitude and Temperance².

XIX.

Verse 2. We find a custom among the *Jews*, antiently, that the *Paranymphus*, *Pronubus*, or Bridegroom's Friend, should convey the ring from the Bridegroom to the Bride; and should be placed at the door of the Bride chamber, to testify, from what he overheard, whether all things were well between the parties³. To which custom *Christ* refers, *The friend of the Bridegroom, which standeth, and heareth him, rejoiceth greatly, because of the Bridegroom's voice. John iii. 29.* And *Julius Pollux* witnesses for the like custom among the antient *Greeks*: One of the Bridegroom's friends is called the Door-keeper, who attends there, and hinders the women from going in to the assistance of the Bride, when she cries out⁴. Sometimes a matron was appointed to this office:

The Bride was put to bed; the female friend
Stands witness near⁵.

Verse 7—9. The mother's office to bind the Bridegroom's brows with a garland or mitre, we see in the *Canticles*: *Go forth, O ye Daughters of Zion, behold King Solomon with the crown wherewith his Mother crowned him in the day of his Espousals. Cap. III. 11.* That garlands were usual on these occasions, is plain from the Poets:

To light the purest flames, chaste Hymen, breathe;
Grace, cull the flow'rs, the garlands, Concord, wreath⁶.

XXIII.

The thickest, most shaded part of the grove was the more sacred place reserved for the divine communications. *Ephraim Syrus* (in his account of *Paradise*, as observed before, see *Canto III. Stanza X.*)

² *Lucian* Πρὸς Ὀρχήστους. Tom. I. p. 916.

³ *Seldeni Uxor Hebraica. Lib. II. cap. 16.*

⁴ *Julius Pollux. Onomasticon. Lib. III. c. 3.*

⁵ *Ducitur in thalamo Virgo, stat pronuba juxta. Claud. de Rapt. Pr.*

⁶ *Tu festas, Hymenæe, facces; tu, Grætiæ, flores
Elige; tu geminas, Concordia, nocte coronas. Claud. de Nupt. Hor. & Mar. v. 202.*

represents the throne of the Divinity in the midst of the garden, even in the tree of the knowledge of Good and Evil, surrounded with terror, inclosed with trees, which concealed the effulgent Presence of God, as in the Holy of Holies. When the Tabernacle and Temple were built, the High Priest was to deliver his Oracle in the Holy Place, into which he entered with *Urim* and *Thummim* on his breastplate: These, whatever they were, have been variously explained into instruments of divination. Perhaps they were only symbols of the *Light and Truth*, with which the Priest's heart was promised to be imprest, when he sought the Oracle, and the perspicuity and integrity with which he was obliged to deliver it to the consulter. Imposture in time converted these recesses to the purposes of Delusion, and framing Oracles at pleasure. The caverns and clefts of rocks which were frequent in the Holy Mountains, and the thick foliage round their most Sacred Places, afforded aid and concealment to their frauds. Thus *Baotia* abounded with subterraneous cavities and oracles, which are constantly mentioned together:

But when the God perceiv'd, how from below
The conscious caves diviner breathings blow,
How vapours could unfold th' Enquirer's doom,
And talking winds could speak of things to come;
Deep in the Hollows plunging he retir'd,
There, with foretelling fury first inspir'd,
From thence the Prophet's art and Honors he acquir'd *. *Rowe*.
The laurels round it are often mentioned:

I sought the Cave with laurels cover'd round †.

To which *Lucretius* refers:

The Priestess speaks from *Phæbus'* laurel'd seat ‡.

XXIV.

Verse 1. That the Priests refused the generality of the people, or consulters, to enter those most sacred recesses, is often noticed: thus

* Ut vidit Pæan vastos telluris hiatus
Divinam spirare fidem, ventosque loquaces
Exhalare solum, sacris se condidit antris,
Incubuitque adyto, vates ibi factus, Apollo. *Lacan. Lib. V. v. 82.*

† Ἐγὼ μὲν ἔγωγε πρὸς πολυγυφῆ μυχῷ. *Æschyl. Eumenid. v. 39.*

‡ Pythia, quæ tripode ex Phœbi, lauroque profatur. *Lib. V. v. 113.*

Cæsar mentions the secret and concealed parts of the Temple, called by the *Greeks inaccessible*, where none but the Priests were permitted to enter ^h. Yet that Kings had this Privilege we find in *Strabo*, who relates from *Calisthenes*, that *Alexander*, and He only of all his train, was permitted to enter the Temple of *Anmon* to consult the Oracle ⁱ.

Verse 8. The Chlamys was the robe of *Mercury*:

Adjusts his Chlamys that it fall with grace ^k.

XXV.

Verse 2, 3. The Messenger of Wrath, mentioned in Canto I. Stanza VI. *Mercury* was, among the *Greeks* and *Romans*, the messenger of the Gods; and sometimes furnished for vengeance, as well as for swift obedience. In the first case, the *Jews* gave him but one wing, to denote God's slowness to punish; which idea the Heathen Poets expressed by personifying punishment, and making him lame. In other cases he was fitted for dispatch:

You're quickly drefs'd; your feet with feathers sped,

Your slumb'rous wand, and covering for your head ^l.

XXXI.

Verse 5. *Mercury* had sometimes an instrument of punishment, a long weapon with a hooked iron on it, called his *Harpè*; which perhaps Time borrowed and shaped into a scythe:

When straight the youth *Cyllenius'* *Harpè* took:

With *Argus'* blood still blush'd its dreadful hook ^m.

Ovid calls it a crooked weapon, or hooked sword ⁿ.

^h In occultis ac remotis templi, quo, præter sacerdotes, adire fas non est, quæ Græci ἄδυστα appellant. De Bello Civili. Lib. III. § cv.

ⁱ Μόνον γὰρ (ἢ) τῷ βασιλεὺς τὸν ἱερὰ ἐπιτρέψαι παρελθεῖν εἰς τὸν ἱόν μετὰ τῆς συνόδου; τοῦ δὲ ἄλλου μετιδόναι τὸν ἱόντα, ἔχοντι τι τῆς δημοσίας ἀποράσασθαι πάντας πλὴν Ἀλεξάνδρου, οὗτοι δ' ἰδόντες ἴδουσι. Lib. XVII. p. 560.

^k ——— Chlamydemque, ut pendear apte

Collocat.

Metam. Lib. II. v. 733.

^l Parva mora est alas pedibus, virgamque potenti

Somniferam sumpsisse manu, tegimenque capillis. Metam. Lib. I. v. 671.

^m Et subito præpes Cyllenida sustulit Harpen,

Harpen, alterius monstri jam cæde rubentem. Luc. Lib. IX. v. 662.

ⁿ ——— teloque accingitur unco. Metam. Lib. IV. v. 665.

——— falcato vulnerat ense. Ibid. v. 726.

XXXII. Verse

XXXII.

Verse 6, 7, 8, 9. *Mercury's* wand, or *Caduceus*, is well known. The properties of it are thus described :

Then grasp'd the wand ; the wand that calls the ghosts
From hell, or drives them to the *Stygian* coasts ;
Invites or chafes sleep with wond'rous power,
And opes those eyes that Death had seal'd before °. *Pitt.*

XXXVI.

In this Canto of JOY, my design required me to contrast spiritual and carnal Joy ; and having described the latter in what were esteem'd its highest ingredients, nuptial festivities, and royal acquisitions, as the reward of virtue to *Melampus*, the progressive happiness of *Elfenor* required something still more to complete it. I have therefore made the period of life the culminating point of happiness in *this* world ; as the most desirable wish should be to die the death of the *Righteous*. To this opinion the Heathens were no strangers. For *Homer* mentioning *Amphiaras*, as beloved by *Jupiter* and *Apollo*, produces this effect of it, ' he reached not to old age.' See *Mr. Pope's* Note 270. on the Fifteenth Book of the *Odyssey*. In which he mentions *Trophonius* and *Agamedes* as having built a Temple to *Apollo*, and prayed to receive a blessing the most beneficial to mankind ; the proof given of the God's granting their prayers was, they were both found dead the next morning. And the Priestess of *Juno* having prayed the Goddess to reward the filial piety of her two sons, they both died that night. Which, *Mr. Pope* observes, agrees with the expression of *Menander*, ' He whom the Gods love dies young P.'

XXXVIII.

Verse 3, 4, 5. *Socrates* tells his Judges, that we ought to entertain a good hope in death, well assured that nothing evil can happen to a

° Tum virgam capit. Hæc animas ille evocat orco
Pallentes ; alias sub tristes Tartara mittit ;
Dat somnos adimitque, et lumina morte resignat. *Æn.* IV. v. 242.
P *Οἱ οἱ θεοὶ φιλῶντες, ἀποθνήσκουσιν νέως.

good man in this world, or the next; and that the Gods never neglect to take care of him^a.

Verse 9. As they came to consult the Oracle, instead of the artful or vague interpretation of signs and symbols, I have given the *Urim* and *Thummim*, or true and perspicuous Oracle, to *Elfenor* in his dying moments, agreeably to the opinion of the antients mentioned by *Socrates*, when he was going to be put to death. 'I desire, says he, to prophesy, to you who have condemned me, what shall come to pass: for I am now in that condition when men are most endued with the prophetick spirit: I mean when they are dying'. In like manner *Homer* makes *Patroclus* and *Hector* prophesy at their respective deaths^b.

XXXIX.

Verse 7, 8, 9. *Melampus*, as *Homer* informs us, married at *Argos*, and ruled over the people there. He was succeeded by his son *Antiphates*, whose son *Oicleus* begat *Amphiarus*^c.

XL.

Amphiarus was dear to the Gods for his piety. He was a celebrated Prophet, and foreseeing he should die before *Thebes*, would have declined going thither at the solicitation of *Adrastus*: but having agreed to refer the question to his own wife *Eriphyle*, whom *Adrastus* had bribed with a golden bracelet, she determined him to join the expedition in which he perished^d.

XLI.

His son *Alcmaon*, by his injunction, revenged his Father's death, by the murder of his Mother^e. His exile from *Argos* on this account led me to suppose, that his posterity might pass through *Acarnania* and *Thrace* into *Germany* or *Gaul*, and thence into *Britain*; and that

^a ἀλλὰ καὶ ὑμᾶς χρὴ, εἰ ἄνθρωπος δικαίος, εὐχέλωνος εἶναι πρὸς τὸ θάνατον, καὶ ἐν τῷ τούτῳ διανοίσθαι ἀληθῆς, ὅτι οὐκ ἔστιν ἄνθρωπος ἀγαθὸς κακὸν εἶδεν οὕτω ζῶντι, ὅτε τελευτήσαντι· εἰ δὲ ἀμαλῆται ὑπὸ θεῶν τὰ τέταρα πράγματα. *Platon. Apolog. Socrat. p. 41.*

^b Τὰ δὲ δὴ μετὰ τούτῳ ἐπιθυμῶ ὑμῶν χρησμοδεῖσαι, ἃ καταψήφισαί μοι, καὶ γὰρ ἐμὲ ἐν ἰσταύῃ ἐστιν ἢ μάλιν' ἄνθρωποι χρησμοδεῖσαι, ὅταν μίλλωσι ἀποθανίσθαι. *Plat. Socrat. Apol. p. 39.*

^c See *Iliad* XIV. v. 851. and *Iliad* XXII. 358.

^d See *Odyssey* XV. *Hyginus*. cap. 73. and *Stat.* VII. v. 816.

^e *Kirg. Æon.* VI. 446. and *Stat. Theb.* II. v. 395.

from

from them the *Druids* descended. Whatever becomes of their feminal traduction from *Melampus*, the *Druids* derived from the *Salii*, they from the *Curetes*, and these came from the *Lesser Asia* through *Samothrace* into *Greece*. *Artemidorus* says, there is an island near *Britain*, in which they observe the sacred rites of *Ceres* and *Proserpine*, in the same manner as they did in *Samothrace* *.

XLII.

While these were penetrating into the North and West, the state of *Greece* in the interval is described. Where the Rapes of *Io*, *Europa*, *Ganymede*, and *Helen*, occasioned many long and wasting wars, (especially those two celebrated ones at *Thebes* and *Troy*); and also frequent changes of empire, characterized by the symbols under which, in Scripture and Pagan antiquity, they are represented.

XLIII.

The warlike disposition of the time led them to deify the first Invaders and Conquerors: and Ambition was busy to bribe the deliverers of Oracles, and prostitute them to their own private views. Idolatry and Superstition were encouraged as powerful engines of state.

XLIV.

Verse 1. During this scene of things in the East, the *Curetes*, *Salii*, and *Druids*, were planting the more antient and less corrupt religion in *Italy*, *Spain*, *Germany*, and *Britain*.

Verse 3. But in the last it was purest, as least adulterated by intercourse with other nations. 'The Druidical religion, says *Cæsar*, is found in *Britain*, and is supposed to have been carried from thence into *Gaul*: and to this time whoever are desirous of being more perfectly instructed in it, generally go thither for it.'

Verse 2. They were discharged from bearing arms, according to the same Historian †.

* Είναι ἡδὺν ἀπὸς τῆς Βρετανικῆς, καθ' ἣν ὁμοίᾳ τοῖς ἐν Σαμοθράκῃ περὶ τὴν Δήμητραν καὶ τὴν Κόριν ἱεροποιῦνται. *Strabo*, Lib. IV. p. 137.

† Disciplina [Druidum] in Britannia reperta, atque inde in Galliam translata esse existimabatur: et nunc qui diligentius eam rem cognoscere volunt, plerumque illò discendi causâ proficiscuntur. *De Bello Gallico*. Lib. VI.

* Druides a bello abesse consueverunt. *Ibid.*

Verse 4. The *British* Islands were called *Cassiterides* by the *Greeks*, from *κασσίτερος*, lead and tin, with both which they abounded; and by the *Phœnicians*, *Britannick*, or the land of tin, according to *Bochart*^a.

XLV.

Verse 3. *Justin*, comparing the *Germans* (who were under the same discipline) with the *Grecian* Philosophers, says, 'Justice was observed
' from their natural dispositions and innate goodness rather than by
' Laws. So much more useful was their practical ignorance of vice,
' than the *Grecian* speculative knowledge of virtue^b.'

Verse 4—9. Their belief that the soul dies not, their contempt of death, their study of nature, their belief of the power and influence of their Gods, are mentioned by *Cæsar*^c.

XLVI.

Tacitus informs us, that the Isle of *Man* was subdued by the *Romans* (who had before subjected the *Britons* to their yoke) in the days of *Nero*: where, he says, the *Roman* soldiers were at first astonished, almost to stupefaction, at the sight of the enemy: the women running up and down among the troops, like furies, with hair dishevelled, and fire-brands in their hands; and the *Druids* thundering out their horrid execrations.—But at length, disdaining a womanish and fanatical army, they fell upon them and overcame them, burning their groves sacred to such bloody superstitions; for they held it as a point of religion to sacrifice on their altars with the blood of their captives, and to consult the Gods with human entrails^d. They indeed, I mean the *Druids*, as well as most other nations, did antiently offer human sacrifices on extraordinary occasions.

^a Vide Geogr. Sacr. Lib. I. c. XXXIX.

^b *Justitia gentis ingeniiis culta, non legibus: tanto plus in illis profuit vitiorum ignorantia, quam in his cognitio virtutis.* Lib. II. cap. 2.

^c Non interire animas, sed ab aliis post mortem transire ad alios; atque hoc maximè ad virtutem excitari putant, metu mortis neglecto. Multa præterea de sideribus, atque eorum motu, de mundi ac terrarum magnitudine, de rerum naturâ, de deorum immortalium vi ac potestate, disputant, et juventuti tradunt. *De Bell. Gall. Lib. VI.*

^d Excisique luci sævis superstitionibus sacri. Nam cruore captivo adolere aras, et hominum fribis consulere Deos fas habebant. *Annal. Lib. XIV. p. 251.*

XLVII. Such

XLVII.

Such was the history of Religion, and the state of it, down to the times of the GREAT RESTORER, who had been foretold and promised in the antient Hymns. These Hymns were, by degrees, applied, through flattery, to living heroes; and afterwards, through superstition, recorded as the history of dead ones. From these old Prophecies, which neither flattery, superstition, or time, could wholly wear out, other nations (beside the *Jews*) were persuaded of his future coming.

Verse 4. The Prophet *Balaam* had foretold the rising of this Sceptre, and the shining forth of this Star. And that the expectation of it continued down to the very time of its rising, is witnessed both by *Tacitus* and *Suetonius*, as before observed*.

XLVIII.

The great changes which he wrought in religion, were, making the prefigurative sacrifice and oblation to cease by the sufficient sacrifice of himself; introducing the spiritual worship of God instead of the symbolical; and writing his laws, not on tables of stone or brass, but in our hearts, agreeably to what had been foretold. And very soon after all the Heathen Sacrifices, Idols, and Symbols, were abolished, and a purer law took place.

XLIX.

From this time, the *Jewish* Priests, the *Roman* Emperors, and *Pagan* Philosophers, conspired against it: but its Professors, enabled by the finger of God to shew many miracles of God *in nature*, to attest that God was with them; and still greater *in morals*, by starting at once from inveterate habits, and becoming other men in innocence, purity, patience, and resolution, in spite of all temporal discouragements, prevailed against the vice, the malice, the power, and the wisdom of the world. A vision of which success is perhaps related under the first seal in the *Revelations*: *And I saw, and behold a white horse; and He that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer.* Cap. VI. 2.

* See before, Canto II. Stanza LIII. Note b. where the passages are quoted.

L. When

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When its truth had convinced the wisdom of the world, and recommended itself to the civil power, it obtained establishment, profits, privileges, and honours: these procured an outward profession, even from those whose judgments and hearts continued unconverted. The concurrence of these outward emoluments with inward infidelity and immorality produced great disorders *within* the Church; hypocrisy; contention for power; fierce zeal to exclude rivals from sharing it, under pretence of heresy; the tyrannous and oppressive exercise and extension of power; subtlety of disputation, where interest rather than truth was the prize at stake; and shifting its principles from internals to externals; in short, all the troubles and corruptions which have disgraced the Church from the days of *Constantine* down to the days of *Luther*. Why may we not suppose the vision of the Second Seal referred to these events? *And there went out another horse that was red; and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.* Cap. VI. 4.

LI.

The Reformation, which I suppose the purest in these kingdoms where I have seated the chief progeny of the *Druids*, was only partial, though their brethren in *Germany* should be included; and not a change that affected Religion in general. Therefore not of consequence enough to be marked out in the Visions of *St. John*, which respect the General State of Religion, and not the circumstances of Particular Churches in the West; but affecting the supposed descendants of *Melampus*, are properly mentioned by *Elfenor*.

LII.

The discovery of *America* was either an old Tradition from Prophecies now lost, or a very fortunate guess of *Seneca's*; who, having occasion to speak of the first navigation in the ship *Argo*, foretells more adventurous expeditions by sea in the later ages of the world; and the discovery of a new and extensive country to the West:

Time

Time shall disclose a further shore,
And Seas stretch out Earth's ample round :
New Pilots shall new Worlds explore,
Nor Thulé be the Western bound¹.

LIII.

The consequence of this discovery is very visible. The same dispositions, acting under different circumstances, give different appearances. The undisguised indulgence of vice (which Hypocrisy hid in the cloyster), and the open pursuit of wealth as the means of increasing that indulgence by every art and method, lawful or unlawful, (formerly more covertly aimed at under a zeal for Modes of Faith), stamp a character on the present age. And this affecting religion in general, not by open war, but (still continuing the profession of it) subverting it by degrees, might deserve to be taken notice of; and perhaps was intended by the Vision of the Third Seal: *And I beheld, and lo! a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, a measure of wheat for a penny, and three measures of barley for a penny: and see thou hurt not the oil and the wine.* Cap. VI. 5, 6.

LIV.

The Fourth Seal presents us with a *pale horse*, and his name that sat on him was *Death*, and *Hell* followed with him. ver. 8. The particulars of this and the following seal cannot be explained by the events, as they are still future: but they prophecy calamities on the wicked till the dissolution of all things. *The heaven departed as a scrawl when it is rolled together: and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens, and in the rocks of the mountains—for the great day of his wrath is come, and who shall be able to stand?* Cap. VI. 14, 15—17.

Venient annis sæcula feris,
Quibus Oceanus vincula rerum
Laxet, et ingens pateat tellus,
Tiphysque novos detegat orbes;
Nec sit terris ultima Thule. *Medea, Act II. v. 375.*

. O O .

LV. They

LV.

They likewise foretell the happy state of those who have persevered in a religious course in spite of discouragements, persecutions, and death itself. *These are they, which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on his throne shall dwell among them. They shall hunger no more, neither thirst any more—For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.* Cap. VII. 14, 15, 16, 17.

LVI.

The same Greek word *Ψυχή*, or *Psyche*, means the Human Soul, and also a Butterfly. And Mr. Spence, in his *Polymetis*, observes, that “the butterfly is generally used by the Greek artists as an emblem of the Human Soul.” He adds, “there might have been a great deal of good sense (and perhaps something above good sense) in fixing on this emblem. At least, nothing, I think, could point out the survival and liberty of the soul, after its separation from the body, in a stronger and more argumentative manner, than an animal, which is first a gross, heavy, creeping insect, and which, after dropping its slough, becomes (by an amazing change) a light, airy, flying, free and happy creature.”

† Dialog. VII. p. 71. and note.

F I N I S.

